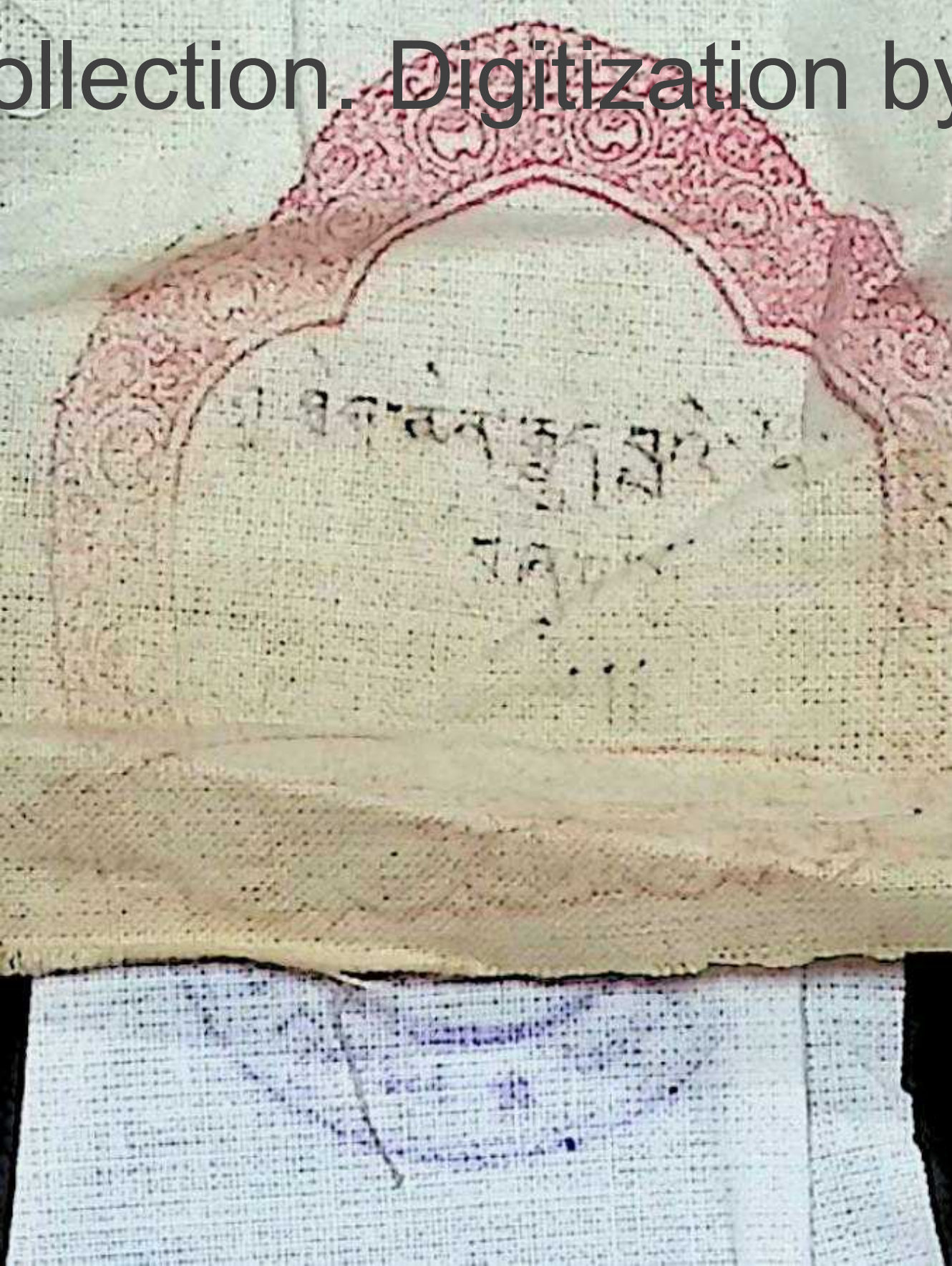
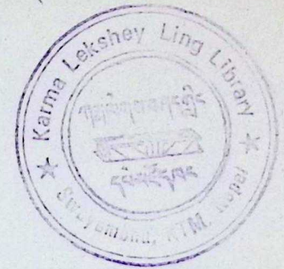
Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ollection. Digitization by



Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF



Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

THEG CHEN RGYUD BLA MA'I DON BSDUS PA

Commentary on the Ratnagotravibhaga

by

Rṅog Lotsaba Blo ldan Śes rab (1059-1109)

With an introduction by Dr. David P. Jackson, Hamburg University.

Reproduced from a unique personal proof-reading copy (Zur Khaṅ family blockprints edition, 1918) of the editor Rdo sbis Dge bśes Śes rab Rgya mtsho, 1884-1968) from the Library of Dvags po Rinpoche, Blo bzaṅ 'Jam dpal Byams pa Rgya mtsho, Paris.

Library of Tibetan Works and Archives

1993

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Price: Rs. 350.00

Published by Library of Tibetan Works and Archives, Gangchen Kyishong, Dharamsala, H.P.
and Printed by Dorjee Tsering at Jayyed Press, Ballimaran, Delhi-110006

Karma Lekshey Ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

rNgog Lo-tsā-ba's Commentary on the Ratnagotravibhāga[1]

Foreword by
David Jackson

rNgog lo-tsā-ba Blo-ldan-shes-rab (1059-1109) was more than anyone else responsible for the establishment of Tibetan Buddhist scholasticism.[2] He founded in Tibet not only the main enduring lineages of logic and epistemology (*Tshad-ma: Pramāṇa*) studies but also of two other major branches of Mahāyāna Buddhist philosophy and doctrine--those of the Five Dharmas of Maitreya (*byams chos sde lnga*) and of the Svātantrika Yogācāra-Madhyamaka.[3] rNgog-lo furthermore trained virtually the entire next generation of important Tibetan scholastics, his "four chief spiritual sons" being: (1) Zhang Tshe-spong-ba, (2) Gro-lung-pa Blo-gros-'byung-gnas, (3) Khyung Rin-chen-grags, and (4) 'Bre Shes-rab-'bar.[4] Yet In spite of rNgog's central position in the history of

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Tibetan philosophical and doctrinal studies, until recently only a very small number of his works have been known to survive, and of these the two most extensive and important have remained for decades largely inaccessible outside of Tibet, existing only as isolated xylographs in private collections.[5] Now, however, with the reprinting of two of his major works by the Library of Tibetan Works and Archives, including his very important commentary on the *Ratnagotravibhāga* published here, some of the seminal contributions of rNgog-lo can at last be easily assessed in the original.[6]

Both of these major works of rNgog-lo were commentaries on fundamental works of the Maitreyanātha tradition within the Yogācāra branch of Mahāyāna Buddhism,[7] namely on the *Ratnagotravibhāga* and *Abhisamayālaṃkāra*.[8] The works thus reflected another aspect of his illustrious career, for in addition to (and indeed in tandem with) his importance as a great teacher, he was also of crucial significance as a composer of commentaries on the works he expounded.

What Type of Works are rNgog-lo's "bsDus-don" Commentaries?

Given the difficulties in gaining access to them, until now it has been impossible for most scholars to investigate in detail rNgog-lo's commentaries and commentarial technique. Indeed, until now nobody has undertaken even preliminary descriptions of his commentaries, explaining for instance what sort of commentaries they were. Both works now accessible are identified in their titles as belonging to the commentatorial genre "*bsdus don*," and in the lists of

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

rNgog-lo's writings one also finds the commentaries referred to by the relatively uncommon terms *bsdus don* or *don bsdus pa* and not by such more common terms as *'grel pa*, *ṭīkka* or *rnaṃ bshad*. Just what sort of work were then these bsDus-don commentaries?

Previously I had thought, based on the small amount of information then available, that they might have been primarily commentarial summaries of the "bare subject outline" (*sa bcad*) type.[9] There do indeed exist a number of other instances where the term *bsdus don* was used to denote a *sa bcad* commentary. In the writings of Sa-chen Kun-dga'-snying-po (1092-1158), for instance, one finds not only several treatises called *sa bcad*, but also two works whose titles include the word *bsdus don*. In addition, one of the *sa bcad* treatises (work 4, the *brTag gnyis kyi sa bcad*) is called a *bsdus don* in its final brief colophon: *brtag pa gnyis pa'i bsdus don rdzogs so*. Similarly, one of the works of Sa-paṇ's disciple 'U-yug-pa Rigs-pa'i-seng-ge, the *Tshad ma rnam 'grel gyi bsdus don rigs pa'i sdom*, has also recently been described as being "nothing but a topical outline."[10]

As one of the parts or functions of a commentary, *bsdus don* can also denote a topical outline or something similar. Sa-skya Paṇḍita in a passage of his *mKhas 'jug* treatise devoted to exegesis (II 4-5) discusses two aspects of *don bsdus pa*: the first being a concise presentation of the general subject of a treatise, and the second, an outline summary of the individual topics within a treatise. For Sa-paṇ, the latter is precisely the technique of topical analysis into outline headings.[11]

Nevertheless the fully developed *sa bcad* technique and commentary commonly used by the Tibetans have no Indian origin. The term *sa gcad pa* or *sa bcad pa* does, to be sure, already appear in the Mahāvyutpatti (no. 1448), which also gives the Sanskrit equivalent *ṭippiṭakaḥ* and the further Tibetan term

Karma Lekshey Ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

mdor-bshad-pa. But on the term *ṭippiṭaka*, Edgerton in his *Buddhist Hybrid Sanskrit Dictionary*, p. 246, states that the word is unrecorded in the [extant Buddhist Hybrid Sanskrit] literature, though he compares it with Skt. *ṭippaṇī*, etc. As he states, the term means: "acc. to Tib. mdor bśad pa, *condensed explanation*, or sa bcad (gcad) pa, *synopsis*."

The Tibetan learned tradition asserts, moreover, that the *sa-bcad* technique was not an Indian procedure, and that it was being used by Tibetan authors already by the beginning of the second spread of the doctrine (*phyi dar*, i.e. by the first half of the 11th century).[12] The paṇḍita Atiśa (ca. 982-1054), for example, is said to have noted with approval its existence among the Tibetans. This account is related by Glo-bo mkhan-chen bSod-nams-lhun-grub (1456-1532) in his commentary on Sa-paṇ's *mKhas 'jug*, chapter II.[13] Indeed modern Western scholarship would concur that the detailed *sa-bcad* form was probably borrowed by early Tibetan scholastics not from Indian but rather from Chinese models.[14]

However that may be, to summarize the contents of a work and to order them into their respective main topics and sub-topics was in general a task well known to Indian Buddhist commentators, and this was also known as a *bsdus don* or "summary of the meaning" in a narrower sense. This seems to be one of Vasubandhu's five main commentarial functions from the *Vyākhyāyukti*.[15]

For a Tibetan commentator, *bsdus pa'i don* seems to have meant to clarify the basic work by clearly laying out the topical arrangement and by briefly summarizing the main points. rNgog-lo himself can be seen to be using this technique to introduce the topical arrangement at the beginning of a work. See for example his *Phar phyin bsdus don* (p. 2.4) where *bsdus pa'i don* appears as one of the three main rubrics under which the first topic is discussed. The

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

corresponding section below (p. 4.6) is a brief topical summary introduced with precisely the phrase: *bsdus pa'i don ni//*. In both commentaries one indeed finds rNgog-lo deftly employing a fully-developed technique of exposition, including both outlining and summarizing, though the system of topical outline is not applied as thoroughly as in a later Tibetan *sa bcad*.

On a larger scale a *bsdus don* or *don bsdus pa* was for rNgog-lo the name of a commentarial sub-genre, namely a commentary in which the author had restricted himself to more concise explanations and discussions of the main points. In the Indian Buddhist tradition there had already existed a genre corresponding to "bsdus-don" commentaries. The usual Sanskrit equivalent for *bsdus don* and *bsdus pa'i don* seems to have been *piṇḍārtha*, a term which is found in a number of titles.[16] Most of rNgog-lo's commentaries were in fact works of the *bsdus-don* type, and only now and then did he write more detailed *rnam-bshad* explanations, and even then usually in addition to a brief commentary.[17] These "summary" or *bsdus-don* commentaries followed a standard expository method, except for their greater conciseness. By the 15th century, however, the terms were seldom used any more with this meaning. In fact, in later time rNgog-lo's own *bsdus-don* commentaries were sometimes not referred to as such, but were called instead "small *ṭikka*." His *Phar phyin bsdus don*, for instance, was better known to later generations of Tibetan (and especially dGe-lugs-pa) scholars as his "*Phar phyin ṭik chung*." It is cited as such by A-khu Ching, and this was perhaps also the usage of Tsong-kha-pa and his circle,[18] thus confirming that rNgog-lo's *bsdus don*s were ordinary commentaries, except perhaps for their greater than normal conciseness.

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

The Tibetan Printed Editions

The xylograph editions of both of rNgog-lo's works were the fruits of a revival of interest in and heightened appreciation of the first Tibetan scholastics by a number of A-mdo dGe-lugs-pa savants during the early 20th century, part of a wider Tibetan renewal of interest in their country's earliest indigenous scholiasts and doctrinal authorities. The two key figures associated with these particular editions were Klu-'bum (or rDo-sbis) dge-bshes Shes-rab-rgya-mtsho (1884-1968) and his teacher Gung-thang Blo-gros-rgya-mtsho (1851-1930), both scholars of the A-mdo bKra-shis-'khyil tradition.[19] They were active in Lhasa and Amdo, and without their efforts at locating and reproducing the almost unique exemplars of these treatises when they did, it is entirely possible that one or both could have perished in the barbaric devastation of the "Great Cultural Revolution."

An important precedent for such 20th-century antiquarian bibliographical interests can be found already in the writings of the earlier A-khu Ching Shes-rab-rgya-mtsho (1803-1875), an Amdo scholar educated at Thos-bsam-gling seminary at bKra-shis-'khyil.[20] One of A-khu Ching's main teachers was dPal-mang dKon-mchog-rgyal-mtshan (1764-1853), a scholar of wide doctrinal and historical knowledge[21] who also evidently made efforts to recover lost or rare works for the tradition, including writings of rGyal-tshab Dar-ma-rin-chen (1364-1432).[22] A still earlier example of such interests is found at bKra-shis-'khyil on the part of the 2nd 'Jam-dbyangs-bzhad-pa, dKon-mchog-'jigs-med-dbang-po (1728-1791), who was an enthusiastic collector of rare and old works.[23]

A-khu Ching Shes-rab-rgya-mtsho followed in this line, and even as a young scholar he took an interest in identifying and preserving rare works, as his biography records.[24] He also compiled an important list of rare early Tibetan writings, namely his famous work *dPe rgyun dkon pa 'ga' zhig gi tho yig*

Karma Lekshey Ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

don gnyer yid kyi kunda bzhad pa'i zla 'od 'bum gyi snye ma, which must have been the main point of departure for many of the later A-mdo (and other?) scholars' searching for early classics and bibliographical rarities.[25] Moreover, the discovery and publishing from bKra-shis-'khyil of the rare *Tshad ma rigs gter* commentary by rGyal-tshab Dar-ma-rin-chen seems to have been carried out under the direction of A-khu Ching himself.[26] The latter contributed a colophon to the printed edition, the prose conclusion to which states (f. *nga* 151b):

> Having seen that this commentary by Dar-ma-rin-chen (*dar ṭik*) on the *Rigs gter*, though not included in the latter's collected works was nevertheless quoted in such treatises as ['Jam-dbyangs-bzhad-pa's] *Grub mtha' chen mo* and *Blo rig*, [I] tried to determine whether exemplars of it still existed. At that time [I] found one exemplar, a book of the dPal-'khor chos-sde mkhan-po 'Jam-dbyangs-rgya-mtsho of Mog-kya. But since this exemplar contained many omissions and redundancies, [I] searched further and found what is definitely an exemplar consulted by the omniscient 'Jam-dbyangs-bzhad-pa himself. This was taken as the basis [for the present edition]. And when [it] had been carved onto blocks at the bKra-shis-mthong-smon printery of the glorious bKra-shis-'khyil [monastery], the two discerning editor/proofreaders--the monk dKon-mchog-rgya-mtsho and the monk Chos-rgya-mtsho--expressed the need to have a meaningful printing colophon. In reply I, the monk in outward form (*btsun gzugs*),[27] Shes-rab-rgya-mtsho, have written [the foregoing verses].

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Other Recent Revivals of Old Tibetan Classics

Another noteworthy--though earlier--example of the reviving of an old classic through its actual printing in central Tibet was the publication of the huge and important *bsTan rim chen mo* treatise by rNgog-lo's disciple Gro-lung-pa, the nearly eleven-hundred printing blocks of which were evidently carved in Lhasa in the 1820s or 30s and kept in the Zhol printery.[28] Nearly one hundred years later (and apparently simultaneous with or soon after the rNgog-lo *rGyud bla ma* commentary project) there was undertaken in Lhasa through the sponsorship of the 13th Dalai Lama the printing of the complete works of the great Bu-ston Rin-chen-grub, under the editorship of Klu-'bum Shes-rab-rgya-mtsho. (A very early edition of two volumes of Bu-ston's works had been carved onto blocks by 'Khrul-zhig Tshul-khrims-rgya-mtsho [1399-1473], p. 163.[29]) It seems that the early classic of Gro-lung-pa in particular was recognized and reproduced because of the high estimation in which it had been held by the great Tsong-kha-pa Blo-bzang-grags-pa (1357-1419), founder of the dGe-lugs-pa tradition. The case of rNgog-lo's commentaries is more complex since a number of his doctrinal positions were criticized by later dGe-lugs-pa scholastics.

During the 19th and 20th centuries a similar revival of interest in early or otherwise rare Tibetan writings was also flourishing both outside of dGe-lugs-pa scholastic circles and elsewhere in Tibet. Many influential masters began taking an increased interest in locating such works and preserving them through xylograph printing or similar activities. In gTsang, for instance, the efforts of Zhwa-lu Ri-sbug sprul-sku Blo-gsal-bstan-skyong (b. 1804) to reopen the sealed

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

rTa-nag Phun-tshogs-gling printery resulted in the "recovery" of the banned writings of Tāranātha (b. 1575) in the late 1800s.[30] Some of the greatest masters of 19th-century Khams were also actively searching for early or rare texts and traditions in Central Tibet. Great publishing projects were undertaken in this connection in and near Derge--especially among the great *ris-med* masters mKhyen-brtse (1820-1892), Kong-sprul (1813-1899) and their successors, whose "collecting" activities resulted for instance in the printing not only of several large collections of mainly tantric ritual works and instructions--e.g. the *gDams ngag mdzod*, *Rin chen gter mdzod*, *sGrubs thabs kun btus*, *rGyud sde kun btus*, and *Lam 'bras slob bshad*, which included numerous rarities--but also of many individual treatises by important early Tibetan scholars. Examples of such early Tibetan works printed from blocks at the sDe-dge Par-khang-chen-mo include a treatise of the 12th-century Tibetan Mādhyamika rMa-bya-ba, the collected writings of rGyal-sras Thogs-med-bzang-po (1295-1369), and a commentary of the 13th-century Tshad-ma specialist 'U-yug-pa Rigs-pa'i-seng-ge (fl. mid-1200s).[31]

Khams-pa scholars continued to cultivate such bibliographical interests from the late 1800s until the disruption of traditional life by the Chinese Communists in the 1950s. For example, the 19th-century master gZhan-phan-mtha'-yas had begun searching all over Khams and Central Tibet for the works of Rong-zom paṇḍita Chos-kyi-bzang-po, one of the earliest indigenous Tibetan scholars whose writings survive in significant numbers.[32] gZhan-phan-mtha'-yas's official rebirth, the gZhan-phan mtha'-yas sprul-sku gZhan-phan-chos-kyi-snang-ba at rDzogs-chen, then finally succeeded in having the blocks carved (at rDzogs-chen?) for Rong-zom's works that had been found by then, amounting to two volumes. The project also received editorial assistance from 'Ju Mi-pham, who wrote the catalogue in 1904.[33] Kaḥ-thog Si-tu (1880-1925), a rNying-ma/Ris-med master who visited dBus-gtsang for a protracted pilgrimage in

Karma Lekshey Ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

the years 1918-1920 (the record of which survives in printed form), was yet another Khams-pa master who took a keen interest in ancient works.[34] He is said to have been responsible for a different (?) edition of the 11th-century master Rong-zom paṇḍita Chos-kyi-bzang-po's writings.[35]

Another extremely rare "rNying-ma" work published from Khams in about this time was the very early (ca. 10th-century?) treatise *bSam gtan mig sgron* by gNubs Sangs-rgyas-ye-shes. This was sponsored in ca. the late 1920s by students of both Kaḥ-thog Si-tu and Zhe-chen rGyal-tshab Padma-rnam-rgyal (1871-1926), as part of the memorial activities after the death of the latter.[36]

The early-20th-century Derge edition of the collected works of Go-rams-pa (1429-1489) by sGa bla-ma 'Jam-dbyangs-rgyal-mtshan (1870-1940) at the urging of his teacher mkhan-chen gZhan-dga' (gZhan-phan-chos-kyi-snang-ba, 1871-1927) is a noteworthy example of the revival of an important Sa-skya-pa master's works that had become scarce.[37] A similar case was the printing from Derge of many of the main works of the important Sa-skya-pa commentator Glo-bo mkhan-chen bSod-nams-lhun-grub (1456-1532) by an as-yet unknown editor sometime in about the (late?) 1940s.[38] Still another example was the Derge edition of the collected works of the great Ngor mkhan-po dKon-mchog-lhun-grub, printed under the sponsorship of bSam-gtan-blo-gros (1868-1931), the *dbyar-gnas mkhan-po* at the Derge dgon-chen.[39] In the 1930s or 40s there was also printed in Khams the extremely rare *Bodhicaryāvatāra* commentary consisting of lecture notes (*zin bris*) written down by Lho-pa kun-mkhyen Rin-chen-dpal based on the teachings of Sa-skya Paṇḍita (1182-1251).[40] Still more recently, Kaḥ-thog Si-tu's student mKhyen-brtse Chos-kyi-blo-gros (1893-1959) looked for rare works in the 1950s during his travels in Central Tibet, such as at Sakya where he avidly searched for the lost *Grub mtha' rnam 'byed* of Sa-skya Paṇḍita--though unsuccessfully.[41]

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

The above references by no means exhaust even the most important of such projects, yet they suffice to show how intensely interested in old, rare books some of Tibet's best scholars had become by the early 1900s.

The Commentary on the *Ratnagotravibhāga*

The title of the work by rNgog-lo reproduced here appears on the title page as follows: *Theg chen rgyud bla'i don bsdus pa dge slong blo ldan shes rab kyis sbyar ba* ("Summarized sense of the *Ratnagotravibhāga* composed by the monk Blo-ldan-shes-rab"). In the colophon (p. 130 = 65b) the title itself is nearly identical: *Theg chen rgyud bla'i don bsdud pa*. The single print of this work that was made available to the publishers was evidently missing the back side of folio 1 (i.e. p. 2). This is unfortunate since it prevents the reader from seeing how rNgog-lo introduced and laid out his commentary from the beginning.

Many details of the printing history of this edition are related in the xylographic colophon, which stands at the end of the work (pp. 130-131= 65b-66a). Here one learns, for instance, that the main patrons for the project were first one and then another of two young brothers from the Zur-khang noble house, both sons of the late Zur-khang bka'-blon bSod-nams-dbang-chen (d. 1901).[42] The project was begun in 1916, but due to the untimely death of one

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

of the patrons it was temporarily discontinued and not completed until 1918.

The Editor

In charge of the editing work from the first and also responsible for writing the printing colophon was the renowned Amdo scholar at the sGo-mang college of 'Bras-spungs, Klu-'bum (or rDo-sbis) dge-bshes Shes-rab-rgya-mtsho (1884-1968), who at this time was already on his way to becoming the most highly acclaimed editor for printing projects in Central Tibet in the 1920s and 30s.[43] Shes-rab-rgya-mtsho had been born in Amdo at rDo-sbis gSer-mug-ljongs, and he took initial ordination as a young boy, joining the monastic community of dGe-ldan 'Phel-rgyas-gling. In his 16th year (1899) he went to the great monastery of bKra-shis-'khyil, which is where he began his preliminary scholastic studies under A-khu The-bo dKon-mchog. In the winter session of that same year he began further studies under the great scholar Gung-thang Blo-gros-rgya-mtsho (1851-1930), who was commonly known as "A-khu Gung-thang Blo-gros-tshang." He also received instruction from the 4th 'Jam-dbyangs-bzhad-pa bsKal-bzang-thub-bstan-dbang-phyug (1856-1916)[44] and others. At the youthful Shes-rab-rgya-mtsho's request, the master Gung-thang Blo-gros-rgya-mtsho acted as his ordination-abbot (*mkhan po*) a few years later (in ca. 1903?), ordaining him as a full monk. After Shes-rab-rgya-mtsho had completed several years of initial training, Gung-thang Blo-gros-rgya-mtsho urged him to go for his advanced studies to Central Tibet, saying that his intelligence would suffer (for lack of proper training) if he stayed in Amdo.[45] Accordingly Shes-rab-rgya-

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MOE

mtsho left for Lhasa in his 21st year (1904) and thereafter studied for some eleven years under several outstanding teachers at sGo-mang college of 'Bras-spungs, residing officially in the Klu-'bum regional dormitory (hence his later title, "Klu-'bum dge-bshes").

When he undertook the editing of rNgog-lo's commentary for the young Zur-khang nobleman in 1916, dGe-bshes Shes-rab-rgya-mtsho had completed his studies and was just beginning his period of wider recognition and active editorial work in Lhasa. At the yearly *dge-bshes* examinations–the Lha-rams-pa examinations at the New Year's Prayer Festival–he had in the previous year, 1915, his 32nd year, distinguished himself among the young up-and-coming dGe-lugs-pa scholars in Central Tibet by the very high results he attained. He had achieved the highest score for a dge-bshes who also had studied the minor languages arts (*rigs gnas*), and on that account he received personal recognition from the 13th Dalai Lama Ngag-dbang-thub-bstan-rgya-mtsho (1876-1933).[46] Because of his skills in spelling, grammar, poetics, etc., he became the tutor of many Central Tibetan nobles.[47] When he began the printing of rNgog-lo's commentary in 1916, he was also about to begin the next year at the Nor-bu-gling-pa under the patronage of the 13th Dalai Lama the very extensive project of editing and carving onto blocks the works of Bu-ston Rin-chen-grub (1290-1364) in twenty-six volumes. According to one source, he began the latter work in the 4th lunar month of his 34th year (1917), and it took about six years (?) to complete.[48] Later at the urging of the Dalai Lama he was to be appointed to oversee the editing and printing of the Lha-sa edition of the Kanjur.[49] The latter huge project took about eight years (?) to finish (ca. 1921-1933).[50]

At 'Bras-spungs he was the teacher of the famed Amdo maverick dGe-'dun-chos-'phel, who intermittently also helped him in his teaching duties in the early 1930s.[51] Apparently he also engaged in doctrinal controversies during the 1930s.[52] He seems to have enjoyed very close relations with the 13th Dalai

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Lama as long as the latter lived,[53] but after the great lama's passing in 1933 Shes-rab-rgya-mtsho apparently fell from official favor.[54] His editorial work on the Lhasa Kanjur is said not to have been mentioned in that Dalai Lama's official biography, and indeed it was later poorly received.[55]

In early 1936 Shes-rab-rgya-mtsho left Tibet via India (Kalimpong and Calcutta) for China and eventually returned to his homeland, the Chinese-administrated district of Amdo. During the Kuomintang period he was induced to work for that government's "Commission for Mongolian and Tibetan Affairs." He was sympathetic toward democratic and socialist reforms, though he evidently also remained a sincere Buddhist.[56] He translated not only the *Sanmin Zhiyi* of San Yat-sen into Tibetan, but also the *Lam rim chen mo* of Tsong-kha-pa into Chinese.[57] His attempt to return to Tibet in 1944 was blocked at Nag-chu-kha for fear that he would spread Chinese-inspired sedition in the monasteries,[58] and after this time he was considered a proscribed person in Central Tibet.[59] In the post-1949 period he accepted positions on Communist committees and was viewed by many as a "Communist tool" since he aided in several Chinese propaganda efforts.[60] Even much later in life in China he continued to work on editing projects.[61]

Preparation of the Xylograph Edition

In the printing colophon to this commentary of rNgog-lo, dge-bshes Shes-rab-rgya-mtsho stressed the importance of the twenty-two year old patron, Zur-khang Padma-dbang-chen (1894-1917), as the initiator of the project and minimized the importance of his own influence and contributions on the matter.

Karma Lekshey ling Shedra Collection. Digitization by eGangotri. Funding by MIDF

It is true that Padma-dbang-chen was extremely bright and promising; he had been appointed a *bka'-drung* by the 13th Dalai Lama in India in 1912, and by 1915 he had already been made a *bka'-drung che-ba*. He had also composed several small works by then.[62] One suspects, however, that the idea for reproducing rNgog-lo's work had actually originated with a more senior scholar--such as perhaps with dge-bshes Shes-rab-rgya-mtsho himself.

The colophon states that the Zur-khang sras Padma-dbang-chen had first approached Shes-rab-rgya-mtsho in 1916 (*me 'brug*) with the request that he help in the printing of this commentary by performing the editing-proofreading (*zhu dag*). They could not find more than a single old manuscript original (*ma phyi bris rnying*), and even that was full of scribal errors such as omissions, redundancies and other confusions. This added immense difficulties to the editing work, but Shes-rab-rgya-mtsho applied himself to the best of his abilities, carefully investigating and emending the text once in great detail from start to finish.[63] The resulting corrected text he delivered to the scribe(s), who then prepared the printing original (*par yig*). But when the latter had then been given to the block carvers and the carving work had only just begun, the young Zur-khang noble patron, then just twenty-three years of age, passed away. The work then halted.

Later, however, certain nobles or retainers closely connected to the deceased patron, such as his elder brother Zur-khang dBang-chen-tshe-brtan (1891-1953),[64] then the gTso-na Lha-gnyer, and the servant bKra-shis-dpal-'byor, decided to complete the project, dedicating the merit to the welfare of the deceased Padma-dbang-chen. They energetically encouraged and supported the completion of the project, with the result that the printing blocks could be finished in the year 1918 (*sa rta*). With the final completion of this work, the editor, Shes-rab-rgya-mtsho, composed the heartfelt verses of merit dedication as found

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Other Antiquarian Bibliographic Interests of the Editor

dGe-bshes Shes-rab-rgya-mtsho was one of several Tibetan scholars in his period who were conversant with and actively searching for early Tibetan commentaries and treatises. His biography records, for instance, his meeting with the similarly oriented Khams-pa master Kaḥ-thog Si-tu Chos-kyi-rgya-mtsho (1880-1925), who came to the Lhasa at the end of the lunar year and spent there the lunar New Year and the next three months or so (early 1920), staying at the gZim-shag Kun-bzang-rtse.[65] Kaḥ-thog Si-tu's pilgrimage record similarly mentions his having been at "Lha-ldan Kun-bzang-rtse" on the New Year of this year, but there is no direct mention in this passage of meetings with scholars or finding rare books.[66]

When they met, Shes-rab-rgya-mtsho told Kaḥ-thog Si-tu that he would like if possible to buy a copy of the Phar-phyin commentary by the 12th-century master Ar Byang-chub-ye-shes (who had been the main student of rNgog's outstanding pupil 'Bre Shes-rab-'bar, and whose positions much later became the target for the critiques of dGe-lugs-pa scholiasts). But he added that if that were impossible, then at least he would like to borrow an exemplar.[67] He said that if Kaḥ-thog Si-tu could find this book for him, then he would try to arrange for it to be printed in Khams. Later Kaḥ-thog Si-tu gave him a book, and it turned out to be a copy of this very commentary! Although it was not clear where the extremely rare manuscript had come from, Shes-rab-rgya-mtsho later said it

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

had probably come from the Karma-pa's court at Tshur-phu.[68] dGe-bshes Shes-rab-rgya-mtsho was also involved in the printing of other more recent *Phar phyin* manuals, such as the commentatorial writings of mkhas-grub sByin-pa-dar-rgyas.[69]

Location of the Blocks

The colophon does not mention where the blocks for this commentary by rNgog-lo were later kept, but it seems most likely that they were preserved among the printing blocks of the Zur-khang nobles. This family is known to have had its own printery, as is mentioned near the end of the list of Tibetan printing blocks compiled in the 1940s under the patronage of the sTag-brag regent.[70] This list, however, is by no means complete. As E. Gene Smith specifically noted in his English introduction, p. 3, "While certain printeries ... are treated in great detail ..., for others, e.g. the Zur-khang family's, the details are hopelessly vague." In fact, this list of printing blocks enumerates only the following works, though among them there do appear several works of dge-bshes Shes-rab-rgya-mtsho himself, another witness to the close relations he enjoyed with this family:[71]

1. The *gZhon nu drug gi rtogs brjod* in 50 fols.
2. The *mKhas 'jug* [of 'Ju Mi-pham (1846-1912)] in one vol., 116 fols.[72]
3. The *Yon tan gzhi gyur ma'i 'grel pa* by dge-bshes Shes-rab-rgya-mtsho, in 42 fols.[73]

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

4. Other minor writings of the same Shes-rab-rgya-mtsho, previously carved [onto blocks] (?) (*sngon 'khod*),[74] in 146 fol.
5. Reportedly also writings of Klong-chen-pa Dri-med-'od-zer (1308-1363)[75] and rDza dPal-sprul (1808-1887).[76]

Yet another of Shes-rab-rgya-mtsho's works printed from blocks in Tibet was his *rTa tshag rnam thar bSam 'phel nor bu'i bang mdzod*, a biography of the 11th Ba-so sprul-sku. This work was xylographed (at Bla-brang bKra-shis-'khyil?) in 111 folios with a number of Shes-rab-rgya-mtsho's minor works.[77]

The Authenticity of the Work

There seems to be no reason to question the authenticity of the present commentary. In the first place there can be no doubt that rNgog-lo had written a commentary of this type on the *Ratnagotravibhāga* (Tib. *rGyud bla ma*). rNgog-lo's biography and also the lists of his writings given by Bu-ston record that he had composed such a work.[78] And what is even more important, the contents of the available commentary agree with the descriptions of--or quotations from--rNgog-lo's interpretations that appear in standard 15th-century histories. The work is thus doctrinally and philosophically in harmony with what is otherwise known about his teachings.[79] On p. 12.1 (6b), for instance, one finds rNgog-lo's typical radical rejection of the possibility of perceiving the ultimate truth through conceptual thought: "... This is because the ultimate truth is not an object for speech; for the ultimate truth is not an object of thought, because

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

conceptual thought is surface (truth)."[80] And further: "... And its not being the object of apprehension for word and thought is because it is devoid of all phenomenal marks."[81] And on p. 14.5 (7b) one finds a related discussion of what constitutes the object of reference of language (*sgra 'jug pa'i yul*). These interpretations of rNgog-lo are similarly portrayed in the writings of various Tibetan later scholars such as 'Gos lo-tsā-ba (1392-1481) in his *Blue Annals*[82] and Go-rams-pa (1429-1489) in one of his main Madhyamaka treatises.[83] This opinion agreed with the interpretations of Sa-skya Paṇḍita (1182-1251), and it was greatly at variance with the position maintained by Phywa-pa and many other later Tibetan scholars mainly in the dGe-lugs-pa seminaries.[84]

Another typical feature of rNgog-lo's writings and personality which one could mention here was his acute critical sense. According to Gro-lung-pa's versified biography of rNgog-lo (v. 25), the master corrected and removed even the smallest faults from all scriptures and treatises he read--including even those he just glanced at.[85] Such a mentality seems to be reflected in the critical discussion near the end of his *rGyud bla ma* commentary (pp. 128.3-129.1) of a putative "extra" verse in the basic verses. Here he discusses the possibility that this verse was an extraneous addition to the original work.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Mr. Tashi Tsering and the Library of Tibetan Works and Archives are to be thanked for arranging the publication of this work of rNgog-lo. There is no doubt that this commentary will be consulted and cited again and again in future studies on Tibetan Buddhist doctrinal and intellectual history.

David Jackson
Hamburg, September, 1994

NOTES

1. I am indebted to my colleagues José Cabezón and Franz-Karl Ehrhard for several helpful comments and additional references.

2. Klu-sgrub-rgya-mtsho, p. 113: *phar tshad la sogs pa mdo phyogs kyi bstan pa lung rigs kyi sgo nas 'ur phyil pa de rngog lo tsā ba'i drin yin/.* For a discussion on "scholasticism" as a comparative category, see J. I. Cabezón (1994), pp. 11ff.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

3. For more on the life of rNgog-lo and his importance, see the article D. Jackson (1994). For other references to his important contributions, see also Karen C. Lang (1990), p. 132; and L. van der Kuijp (1983), pp. 42, 46, and 271, n. 91.

4. Klu-sgrub-rgya-mtsho, p. 113.

5. The only Western scholar who, to my knowledge, has used rNgog-lo's Ratnagotravibhāga commentary to date was Prof. D. Seyfort Ruegg. See D. Seyfort Ruegg (1969), pp. 302-304.

6. A xylographic print of both commentaries had been preserved in the personal library of Dwags-po Rin-po-che in Paris, whose kind cooperation has made this reprint edition possible.

7. Historically this was their origin, though the dGe-lugs-pa traditions considered the *Ratnagotravibhāga* and *Abhisamayālaṃkāra* to represent two different *Madhyamaka* philosophical positions.

8. Besides these two commentaries, just two other works of his--very minor and brief ones--had become accessible. One is his versified epistle *sPring yig bdud rtsi thig pa*, for which there exists the commentary by Shākya-mchog-ldan, *sPring yig*. (See for instance D. Jackson [1987], p. 167 and p. 179, note 9.) And as previously reported in

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

D. Jackson (1987), p. 148, n. 8, one brief work is a *mDo sde rgyan gyi bsdus don*, preserved in an anthology of bKa'-gdams-pa writings edited by Don-grub-rgyal-mtshan: *Legs par bshad pa bka' gdams rin po che'i gsung gi gces btus nor bu'i bang mdzod* (New Delhi: 1985), as Leonard van der Kuijp informed me long ago. To date, no work on Buddhist logic-epistemology (Tshad-ma), one of his main interests, has yet been located, though a copy of his *Pramāṇaviniścaya* commentary is now said to survive in Beijing or Tibet.

9. See D. Jackson (1987), p. 147, n. 4, where there is discussed several similar cases in Sa-paṇ's works. Cf. also my remarks in D. Jackson (1994), p. 380.

10. L. van der Kuijp (1993), p. 295.

11. This is also briefly noted in D. Jackson (1987), p. 147, n. 4.

12. See also E. Steinkellner (1989), p. 235.

13. Glo-bo mkhan-chen, *mKhas 'jug rnam bshad*, p. 282.4 (141b). Cf. D. Jackson (1987), p. 148, n. 6. Glo-bo mkhan-chen states, p. 282: *bsdus don 'di dag kyang 'phags yul gyi 'grel pa rnams su gzhung gi thog mar brjod bya rags rim rnams bsdus te bkod pa tsam las/ gzhung gi tshig don 'chad pa'i skabs su bod kyi lugs ltar sa bcad zhib tu spel zhing bshad pa ni med la/ bod kyi lugs la 'byung ba ni gzhung go ba la legs 'dug ces jo bo rje gsung ngo zhes bka' gdams lam rim 'ga' zhig las 'byung ngo//.* The same

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

author, p. 280 (140b), also compares and contrasts *bdus don* in various contexts with *spyi don*.

14. See E. Steinkellner (1989), p. 234-5, who notes that prominent 7th-century Chinese Buddhist sūtra commentators were using the *sa bcad* technique in their commentaries, and that some of their works were translated into Tibetan by the first half of the ninth century. Steinkellner concludes: "So this technique is neither a Tibetan invention nor of Indian but of Chinese origin, and any future research into its early development will have to go to the Chinese scholarly techniques and traditions of textual analysis."

15. Vasubandhu in his *Vyākhyāyukti* states:

> Those who propound the meanings of the Sūtras should teach [by way of an explication that] includes [A] [a statement of] purpose, [B] a summary, [C] [an explanation of] the sense of the words, [D] [an explanation of] the interconnections [of words and topics], and [E] [explanation by way of] objections and replies.

See Peking no. 5562, vol. 113, p. 245.4.5 (*sems tam si* 33b): *... ji ltar mdo sde rnams bshad par bya zhe na/ rnam pa lnga dag gis te/ mdo sde'i dgos pa dang/ bsdus pa'i don dang/ tshig gi don dang/ mtshams sbyar ba dang/ brgal ba dang lab gnyis brjod par bya'o//.* For further references to the *Vyākhyāyukti* and the commentatorial structure it teaches, see also J. Schoening (1992), p. 224, and J. Cabezón (1992).

16. See for instance the canonical works Peking no. 5193 Abhisamyālaṃkāra-vṛtti-piṇḍārtha (Tib. mNgon par rtogs pa'i rgyan gyi 'grel pa'i bsdus don) and P. no. 5195 Prajñāpāramitā-piṇḍārtha (Tib.: Shes rab kyi pha rol tu phyin pa'i don bsdus pa). Cf. G. N. Roerich, transl. (1949-53), p. 590, who translated *bsdus don* as "summary." See also S. C. Vidhyabhusana (1921), p. 340, who gave the equivalent of *don bsdus pa* as *piṇḍārtha*. For the related *bsdus pa'i sdom* the word *piṇḍoddāna* is attested in the

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Mahāvyutpatti (no. 1474).

17. rNgog-lo wrote a few commentaries of the first sort--namely, more expansive subcommentaries (*rnam bshad*: *vyākhyā*). On numerous works he wrote in fact commentaries of both types, for instance his commentaries on the *mNgon rtogs rgyan* are listed (Gro-lung-pa, f. 14a.5.) as follows: *shes rab kyi pha rol du phyin pa mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i don bsdus dang (2) rnam bshad dang*/. But the commentaries of the briefer kind (*don bsdus pa*) were more numerous and they numbered a total of some twenty-six works. For a list of his commentaries drawn from an early biography, see D. Jackson (1994), p. 380f.

18. Still more recently it was sometimes referred to in error as the "*ṭik chen*" of rNgog-lo, but this was a confusion with the *ṭik chung*. See bsKal-bzang-rgya-mtsho, p. 622, as will be discussed below.

19. On this monastery together with some of its main lamas and patrons, see Yonten Gyatso (1988).

20. He would seem to have been the same Shes-rab-rgya-mtsho who was an important early teacher of the 4th 'Jam-dbyangs-bzhad-pa at bKra-shis-'khyil. The latter wrote his biography, xylographed in 146 folios (*Mi rigs dpe mdzod khang gi dpe tho las...*, vol. 2, p. 142, 000842-[1]). See also the brief biographical sketch and the list of his printed works in seven volumes in the catalogue *gSung 'bum dkar chag*, pp. 663-670; and also the accounts in Lokesh Chandra, MHTL vol. 1, pp. 60-62 and vol. 3, pp. 9-10. His collected works in seven volumes were reproduced from the New Zhol prints, New Delhi, 1973.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

21. He wrote a number of historical works, among which are an abbatial history of bKra-shis-'khyil (vol. 1, 307ff.), a brief history of Tibet, China and Mongolia (vol. 4, 98ff.), a survey of different non-dGe-lugs-pa Tibetan Buddhist schools (vol. 6), and several biographies.

22. His printed works, vol. 8 (*nya*), for instance, contains three lecture notes (*zin bris*) ascribed to the early dGe-lugs-pa masters rGyal-tshab-rje and 'Jam-dbyangs chos-rje.

23. The original precedent for such antiquarian book collecting there may have been set by him. He is said to have collected rare books and to have brought together some twenty-thousand volumes in all. See Yonten Gyatso (1988), p. 561.

24. See A-khu Ching, Collected Works, vol. 1, pp. 93-93, which refers to ca. his 27th year. This is only one such reference, taken at random.

25. This work has been published (with added numbers) in MHTL, vol. 3, pp. 503-601.

26. This work, recently recovered from A-mdo, was the subject of a paper by Georges Dreyfus at the 6th I.A.T.S. conference at Fagernes in 1992. See now Georges B. J. Dreyfus, ed. (1994), *A Recent Discovery: Rgyal-tshab's* Rigs gter rnam bshad. Biblia Tibetica Series, No. 3. Kyoto, Nagata Bunshodo.

27. A-khu Ching qualifies his name with the identical phrase "*btsun gzugs*" elsewhere. See his collected works, vol. 1, p. 502.3 (*ka sku bsnyen lo rgyus* 12a).

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

28. A print of this work survives in Patna. See also D. Jackson (1989), p. 164, no. 1289. Its xylograph colophon was written by one Ngag-dbang-'jam-dpal-tshul-khrims-rgya-mtsho, who was acting at the repeated request of the former abbot of dGa'-ldan, Byang-chub-chos-'phel (69th abbot, tenure 1816-1822; d. 1838), and who had been appointed tutor of the 9th Dalai Lama Lung-rtogs-rgya-mtsho in 1811, four years before the latter's death in 1815. The "Ngag-dbang-'jam-dpal-tshul-khrims-rgya-mtsho" of the colophon was thus the regent Tshe-smon-gling sprul-sku (reg. 1819-44; d. 1854).

29. Zhwa-lu Ri-sbug sprul-sku Blo-gsal-bstan-skyong, *Zhwa lu'i gdan rabs*, p. 163 (82a). An exemplar of the *Bu ston chos 'byung* this early edition preserved in the Waddell collection (Wadd 18) in Berlin is also described by D. Schuh in his catalogue of the collection. See D. Schuh (1981), p. 75, no. 24. I owe these references to Dr. Franz-Karl Ehrhard.

30. See E. G. Smith, introduction to Zhwa-lu Ri-sbug sprul-sku's *Zhwa lu gdan rabs*, pp. 2-3. The Ri-sbug sprul-sku wrote a catalogue to Tāranātha's works at this time. This is Patna no. 790.

31. As mentioned above, 'U-yug-pa Rigs-pa'i-seng-ge's *Tshad ma rnam 'grel gyi bsdus don rigs pa'i sdom* has been described by L. van der Kuijp (1993), p. 295, as "nothing but a topical outline."

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

32. F.-K. Ehrhard (1990), p. 84, n. 7, refers to gZhan-phan-mtha'-yas's gathering work. The same master did manage to bring out a printed edition of the *bKa'-ma* collection, as mentioned by *ibid*, p. 84, n. 9. As I was personally informed by Franz-Karl Ehrhard, Mi-pham's catalogue of Rong-zom's works, p. 22.1 (11b), *Rong zom gsung 'bum dkar chag me tog phreng ba* mentions gZhan-phan-mtha'-yas's various efforts at searching all over Central Tibet (*dbus gtsang gi phyogs kun tu 'bad pa sna tshogs kyis btsal nas brnyed pa*). Cf. also Mi-pham's *Yid bzhin mdzod kyi dka' 'grel*, pp. 1067.5ff.

33. Manuscript copies of these xylographs have been reproduced in the volume *Selected Writings (gSuṅ thor bu) of Roṅ-zom Chos-kyi-bzang-po*, Smanrtsis Shesrig Spendzod, vol. 73 (Leh: S. W. Tashigangpa, 1974). The catalogue of Mi-pham only describes two volumes, *a* and *ā*, though a third volume was later compiled and published. Present-day lamas from rDzogs-chen state that the blocks of this edition were at rDzogs-chen itself.

34. See Kaḥ-thog Si-tu Chos-kyi-rgya-mtsho (1880-1925), *Gangs ljongs dbus gtsang gnas bskor lam yig nor bu zla shel gyi se mo do* [*Guide to Central Tibet*]. His meeting in Lhasa with the Amdo (Klu-'bum) dge-bshes Shes-rab-rgya-mtsho will be described below. According to Dr. Franz-Karl Ehrhard (oral information), the lamas of Helambu in Nepal assert that he also visited their area and searched there for rare texts.

35. E. Gene Smith (1969), p. 200: "sDe-gzhung Rin-po-che informs me that an edition of the works of Rong-zom was made at the [Derge] dGon-chen during the time of rDzong-gsar mKhyen-brtse 'Jam-dbyangs-chos-kyi-blo-gros (1893-1959) from a manuscript from Lho-brag Nyi-lde-dgon and was prepared at the behest of Kaḥ-thog Si-tu Chos-kyi-rgya-mtsho, a grandnephew of 'Jam-dbyangs-mkhyen-brtse'i-dbang-po." Could this be a reference to just the more recently printed third volume?

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

36. gNubs Sangs-rgyas-ye-shes, *rNal 'byor mig gi bsam gtan or bSam gtan mig sgron* (Leh: 'Khor-gdon gter-sprul 'Chi-med-rig-'dzin, 1974), pp. 504f. The text is said (p. 503.2; 254a) to have derived from a manuscript that had belonged to sMin-gling Lo-chen Dharmashrī (1654-1718) and that was based in turn on a defective manuscript from the library of Jo-nang rje-btsun Tāranātha (1575-1634). The biography of Zhe-chen rGyal-tshab Padma-rnam-rgyal in his collected works, *rTogs brjod*, pp. 349.6ff, refers to his printing activities, and the same work, p. 383.4, mentions also that a few early rNying-ma books were printed in his memory after his death. I am indebted to Dr. F.-K. Ehrhard for these last references.

37. For further references to this project, see D. Jackson (1987), p. 227, n. 36. The scarcity of this master's works resulted in part from their having been suppressed in Central Tibet.

38. For a brief further mention of these Derge prints, see also D. Jackson (1987), pp. 222-3. I suspect that 'Jam-rgyal Rin-po-che or rDzong-gsar mKhyen-brtse Chos-kyi-blo-gros or someone from their circle was responsible for this edition. It seems that the ultimate project--the printing of Glo-bo mkhan-chen's complete works--was never realized.

39. His biography by his student rDzong-gsar mKhyen-brtse Chos-kyi-blo-gros was entitled *mKhan chen rdo rje 'chang ngag dbang bsam gtan blo gros kyi rnam par thar pa bkra shis 'dod 'jo*. It was published from Derge dGon-chen blocks, and was reprinted by the Sakya Centre (Dehra Dun: 1983).

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

40. A single exemplar has recently reached Nepal from Khams through the efforts of the venerable mkhan-po A-pad. It does not possess a printing colophon. It may well have been one of the last works carved under the sponsorship and editorial direction of sGa bla-ma 'Jam-dbyangs-rgyal-mtshan.

41. See D. Jackson (1983), p. 8, n. 2.

42. The same noble house later aided also the researches of Rahula Sankrityayana in 1934. See H. Stoddard (1985), p. 168.

43. His full name was evidently Shes-rab-rgya-mtsho-'jam-dpal-dgyes-pa'i-blo-gros. His collected works were published in three volumes from Amdo in 1982 (vol. 1 and 2) and 1984 (vol. 3) by the mTsho-sngon-mi-rigs-dpe-skrun-khang under the title *rJe btsun shes rab rgya mtsho 'jam dpal dgyes pa'i blo gros kyi gsung rtsom*. His career is described by H. Stoddard (1988), and he is further described in H. Stoddard (1985), in connection with the biography of his erstwhile student, dGe-'dun-chos-'phel. His biography by Lha-rams bsKal-bzang-rgya-mtsho, entitled *rJe btsun dam pa pra dznyā sa ra'i rnam par thar pa phun tshogs legs lam gyi rtse mo*, is found in vol. 3 of his own collected works (mTsho-sngon: 1984), pp. 609-674. See also the biographical sketch in the Beijing catalogue vol. 1 (Chengdu: 1984), p. 66f, and the list of his xylographed works in one volume.

44. On this fourth rebirth of 'Jam-dbyangs-bzhad-pa and his works, see the catalogue *Mi rigs dpe mdzod khang gi...*, vol. 2, pp. 142-146.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

45. bsKal-bzang-rgya-mtsho, p. 618f.

46. bsKal-bzang-rgya-mtsho, p. 619-20. On p. 627 there is mentioned the very good patronage he received in his twenties from lay families, which much facilitated his studies.

47. *Ibid.*, p. 626: *gzhung sa mchog gi sde dpon che khag rigs phal che bas spyi bo'i cod pan du bkur te/ de dag la sgra snyan ngag sum rtags sogs kyi slob khrid rgyun par mdzad/.* His biography pp. 626 and 627 also refers to episodes in his student days in Central Tibet when he would notice mistakes in the Sūtras as he was reciting them for patron families, an indication of his budding editorial skills. See also H. Stoddard (1985), p. 148.

48. bsKal-bzang-rgya-mtsho, p. 620. H. Stoddard (1985), p. 301, n. 106, citing the official biography of the 13th Dalai Lama, *Ngo mtshar rin chen phreng ba*, vol. *kha*, f. 202b, states however that the work was achieved between 1916 and 1918, and that Shes-rab-rgya-mtsho's name was mentioned. See also H. Stoddard (1988). If this is correct, it should be accepted as a more accurate and trustworthy source than the biography by bsKal-bzang-rgya-mtsho.

49. bsKal-bzang-rgya-mtsho, p. 620.

50. H. Stoddard (1985), p. 301, n. 106, cites the official biography of the 13th Dalai Lama, *Ngo mtshar rin chen phreng ba*, vol. *kha*, f. 241a.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

51. H. Stoddard (1985), p. 155.

52. H. Stoddard (1985), p. 336.

53. H. Stoddard (1985), p. 148. On p. 305, n. 33, she cites Shes-rab-rgya-mtsho's "*Sungbum*, vol. 1, f. 57b," as having mentioned in 1933 his nearly completed work on the Kanjur and of the Dalai Lama's desire for him to go on and prepare the two hundred volumes of the Tanjur. The tone of the passage, she says, would seem to indicate excellent relations between the two. I have not yet been able to trace this reference to his available collected works, for lack of a citation of the relevant work by its title.

54. H. Stoddard (1985), p. 148, does not exclude the possibility that he fell from favor soon before the pontiff's death, but that seems unlikely.

55. H. Stoddard (1985), pp. 86 and 148. Several oral traditions are passed down that Shes-rab-rgya-mtsho fell from favor because of certain emendations he introduced into the text of the Lhasa Kanjur. (See *ibid.*, who mentions that he allegedly proposed omitting the second *sems dpa'* in the formula *byang chub sems dpa' sems dpa' chen po*). I have heard elsewhere the account that he had supposedly added or removed several *shad* punctuation markers "arbitrarily." Perhaps his editorial changes (probably made in good faith and according to systematic principles) were not "discovered" until after the 13th Dalai Lama's death (and the loss of the latter's protection), and then they were used by "conservative" rivals to discredit him. It may be that these criticisms were further elaborated and embroidered later as his reputation worsened in political circles.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

56. H. Stoddard (1985), p. 178, mentions that he debated in Calcutta in 1936 against the modern views of his student dGe-'dun-chos-'phel. But presumably Shes-rab-rgya-mtsho then defended the 'Abhidharmic' cosmological scheme against the Western scientific view of a spherical planet earth in a solar-centered solar system.

57. H. Stoddard (1985), p. 380.

58. H. Stoddard (1985), p. 301, n. 112, cites India Office reports from this time.

59. H. Stoddard (1985), p. 223.

60. See W. D. Shakabpa (1967), p. 290. See also M. C. Goldstein (1989), pp. 523f, 623, 640 and 683. For an example of his writings in support of the communist system, see his criticism of the *Padma bkod gnas yig* in his Collected Works, vol. 3, pp. 457-467. According to H. Stoddard (1985), p. 380, he served as president of the Buddhist Association for the whole of China, and was vice-governor of Qinghai province.

61. See his judicious comments on the editorial procedure he followed while editing the *Dag yig shes bya rab gsal* of dPa'-ris 'Jigs-med-dam-chos in his own *Dag yig shes bya rab gsal la zhu dag gnang ba'i skabs kyi dpyad gtam*, Collected Works, vol. 3, pp. 449-451, and also the following work in connection with the editing of the work *Dus gsum gyi rnam gzhag blo mun sel ba'i 'od snang la zhu dag gnang ba'i skabs kyi dpyad gtam*, pp. 452-456.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

62. As stated by dBang-chen-tshe-brtan's elder son, Zur-khang dBang-chen-dge-legs (b. 1910), and recorded by L. Petech (1973), p. 151:

> He [Padma-dbang-chen] authored books on Buddhism and on grammar, as well as a booklet of ten leafs entitled Ri-dwags kyi gtam ñes 'byuń gi p'o ña, composed in 1916. [note: Listed in J. Bacot, Titres et colophons d'ouvrages non canoniques tibétains, in *BEFEO* 44 (1954), 282 n. 14.] He also reformed the system of keeping the official record of the *bka'-śag* and prepared projects of reform of education; but his premature death in 1917 prevented them from being tested in practice.

For a mention of the friendship later existing between Shes-rab-rgya-mtsho and Padma-dbang-chen's nephew the Zur-khang zhabs-pad dBang-chen-dge-legs, see M. C. Goldstein (1989), pp. 523.

63. Without a second independent text to compare the text with, there is no way to guage how much Shes-rab-rgya-mtsho's own doctrinal background might have influenced his editorial work.

64. On this man, see also L. Petech (1973), pp. 150-1.

65. The main Khe-smad (Kun-bzang-rtse) noble of this time was Rin-chen-dbang-rgyal (1874-1927), who was a *bka'-blon* minister from 1914-1921 and who was a well-read scholar. (See L. Petech [1973], pp. 93, and on his sudden demotion in 1921, see M. C. Goldstein [1989], p. 102.) The Zur-khang son bSod-nams-dbang-'dus (1901-1971) went as *mag-pa* to the Kun-bzang-rtse (Khe-smad) family.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

66. See Kaḥ-thog Si-tu, p. 502.2. Elsewhere, such as in connection with the monasteries of mTshur-phu and Gong-dkar, he did mention seeing collections of rare old books. On p. 110, for instance, he records that at mTshur-phu he searched through the more than two thousand volumes of the eastern and western libraries, writing down from the catalogue separately works he needed (and not noting them in his pilgrimage record): *mtshur phu dpe mdzod shar nub gnyis na dpe pod stong lhag yod/ dkar chag las nyer mkho zur du bris yod//*. It seems he was mainly searching for rare rNying-ma works. Kaḥ-thog Si-tu concludes his account of Lhasa with a somewhat unfavorable depiction of the character of the people there (p. 509.3): *phra ma mang zhing*....

67. bsKal-bzang-rgya-mtsho, p. 624. The work of Ar is listed by A-khu Shes-rab-rgya-mtsho, MHTL no. 11502: *ar byang chub ye shes kyi phar phyin*. On Ar's place in the main *Phar phyin* lineage of Bu-ston and the Sa-skya-pa, see D. Jackson (1988), p. xxi.

68. bsKal-bzang-rgya-mtsho, p. 624. Not a bad guess, in light of Kaḥ-thog Si-tu's extensive investigations there. It is not known what happened later with Ar's commentary; it is not known to have been printed.

69. bsKal-bzang-rgya-mtsho, p. 626.

70. See *Gangs can gyi ljongs*..., no. 103, p. 240.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

71. *Ibid*: *gzim zur khang du/ gzhon nu drug gi rtogs brjod la/ 50 mkhas 'jug pod gcig la/ 116 dge bshes shes rab rgya mtsho'i gsung yon tan gzhi gyur ma'i 'grel pa la/ 42 de'i gsung thor bu'i skor sngon 'khod la/ 146 gzhan yang klong chen pa dang dpal sprul sogs kyi gsung 'bum skor yod skad//.*

72. A print of this edition is in Patna, no. 1193. See D. Jackson (1989), p. 137.

73. Published in vol. 1 of his collected works (mTsho-sngon: 1982), pp. 310-376. This was also xylographed (at Amdo bKra-shis-'khyil?) in 54 folios. See the *Mi rigs dpe mdzod khang gi...*, vol. 1, p. 65, no. (3).

74. Evidently to indicate that these works or their blocks predated his departure to Amdo in ca. 1936.

75. A print of various writings of Klong-chen-pa--from these same blocks?--in twelve fascicles (along with a catalogue) is preserved in Patna, nos. 1078-1 to 1078-13, and several of the same fascicles are found in no. 1392-1 and -2. The margin annotation begins with *shrī* for all fascicles. These blocks date to the year lcags-byi (?) (1900), and they postdate the Derge editions sponsored by 'Jam-dbyangs-mkhyen-brtse'i-dbang-po (1820-1892). A cursory reading of the colophon indicated the patronage of Tshe-dbang-rab-brtan, who was the Shod-drung E-shag-byang zhabs-zur Tshe-dbang-rab-brtan, and the gZims-shag Zur-khang. See D. Jackson (1989), p. 85, no. 1078-2. On a few prints from the Derge edition of his collected minor works, see E. Gene Smith (1969), pp. 196ff.

According to information received from Dr. Franz-Karl Ehrhard, the earliest known prints of individual works by Klong-chen-pa include the 1533 Mang-yul edition

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

of the *Theg mchog mdzod* and a 16th-century edition of the *Ngal gso skor gsum* from dPal-ri in Phyongs-rgyas sponsored by the Fifth Dalai Lama's great-grandfather and Phreng-po gter-ston. The first known edition of all seven of the *mDzod bdun* together was evidently that of rDzogs-chen, the catalogue to which was composed in 1755 by Zhe-chen rab-'byams I 'Gyur-med-kun-bzang-rnam-rgyal (1713-1763). This is also mentioned in S. Goodman's article on 'Jigs-med gling-pa in S. Goodman and R. Davidson eds. (1992), p. 195, n. 22.

76. A Khams edition of dPal-sprul's works in six volumes also exists, edited by mkhan-chen gZhan-dga' (1871-1927). The latter edition was prepared at the insistence of gZhan-dga's teacher, O-rgyan-bstan-'dzin-nor-bu, who had collected the scattered writings of his master dPal-sprul and had also collected money to support the project, as is mentioned in Mi-pham's catalogue to the collected works. See also the *Mi rigs dpe mdzod khang gi...*, vol. 2, pp. 589-599.

77. A different (Central Tibetan?) print in 86 folios of this same biography with the margin annotation *ka rnam thar* also is known to exist. See D. Jackson (1989), p. 171, no. 1318. This biography also formed the first work in vol. 1 of his collected works (mTsho-sngon: 1982), pp. 1-136.

78. Gro-lung-pa, f. 14a.5, in his list of rNgog-lo's numerous works mentions this work. It is also enumerated in the lists presented in Bu-ston's *Chos 'byung* and Shākya-mchog-ldan's history of rNgog's tradition. For a complete list of his writings by Gro-lung-pa, see also D. Jackson (1994), pp. 380f. Such a commentary on the *mNgon rtogs rgyan* is also ascribed to rNgog-lo by A-khu Ching Shes-rab-rgya-mtsho, though there the mention is to a *rnam bshad*—one of the four such commentaries on each of the remaining works of the five Dharmas of Maitreya (MHTL no. 11472: *byams chos gzhan bzhi'i rnam bshad*).

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

79. See also D. Seyfort Ruegg (1969), pp. 302-304.

80. The Tibetan: *don dam pa ni ngag gi yul ma yin pa'i phyir te/ rnam par rtog pa ni kun rdzob yin pas don dam pa rtog pa'i yul ma yin pa'i phyir ro//.*

81. The Tibetan: *sgra rtog gi zhen yul ma yin pa yang mtshan nyid mtha' dag dang bral ba'i phyir ro//.*

82. See the remarks of 'Gos lo-tsā-ba made with regard to the *tathāgatagarbha* doctrine as taught in the Ratnagotravibhāga (p. 309.6-7; G. Roerich [1976], p. 349): *rngog lo tsā ba chen po dang slob dpon gtsang nag pa ni/ . . . . don dam pa'i bden pa ni sgra dang rtogs pa'i dngos kyi yul ma yin pa lta zhog/ zhen pa'i yul tsam yang ma yin zhes gsung/ slob dpon phywa pa ni dngos po rnams bden pas stong pa'i med par dgag pa ni don dam pa'i bden pa yin zhing/ de sgra rtog gi zhen pa'i yul du yang bzhed.* See also D. Seyfort Ruegg (1973), p. 60, and (1983), p. 232, note 75.

83. Go-rams-pa, *rGyal ba*, p. 147.1 (ca 74a), discusses Sa-paṇ's opinion in some detail, after presenting the definitions of ultimate reality according to rNgog-lo (p. 144.4) and his disciple Khyung Rin-chen-grags (p. 146.1) and their criticisms by gTsang-nag-pa and rMa-bya-ba, respectively. In this account we are told that gTsang-nag-pa's and rNgog's positions are not to be identified, and that gTsang-nag-pa added the phrase "found through reasoning" (*rigs pas rnyed pa*) to his definition of the ultimate. rNgog and Khyung are closer in opinion. Shākya-mchog-ldan, *dBu ma rnam*, vol. 15, p. 56.5-6, described rNgog's interpretation of Śāntideva's statement (Bodhicaryāvatāra IX 2) on this point, and in a subsequent passage Shākya-mchog-ldan gives a summary of no fewer than eleven early Tibetan scholars' opinions (*ibid.*, pp. 72.4-74.5). Here Sa-paṇ's

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

own doctrinal position is not, however, accurately portrayed.

84. See Sa-paṇ, mKhas 'jug I 34a (D) p. 84.3.4 (61a.4): *dam pa'i don la dgag sgrub med// dgag pa dang/ sgrub pa la sogs pa tha snyad kyi yul ma yin te/ shes bya ma yin pa'i phyir ro//*. Sa-paṇ expressed his fundamental disagreement here with the opinion of Phywa-pa as it is described by Shākya-mchog-ldan, *Tshad ma rigs...rnam bshad*, p. 453.1: *chos thams cad rang gi ngo bos stong pa dang/ bden par grub pa'i chos zhes bya ba cung zad kyang khas mi len pa dang/ stong nyid kyi ngo bo med dgag kho na la 'chad cing/ de yang rigs pas dpyad bzod du khas len par byed do//*.

In his *Thub pa'i dgongs gsal*, (D) p. 31.1.6-2.1, Sa-paṇ further develops his position on the ultimate truth when giving his definition of the two truths:

> Some people say, "The defining marks (i.e. definitions) of the two truths are: that which is possible to be made an object of mind is the surface truth, [and] that which is not included within objects of mind is the ultimate truth." Those people base themselves on the statement in the Bodhicaryāvatāra [IX 2]:
>
> > [The truth-level of] ultimate reality is not the province of mind. Mind is held to be the surface [level of truth].
>
> These are instances of what is being defined (*mtshan gzhi*) and are not the defining marks. Therefore our own tradition is as follows: That which is established as an object of an uncritical mind is "the surface level." That which is not established as the object of a critical mind is "the ultimately real." The absence of any [disproving] impairment regarding the object of each one's mind is "truth."

See further two other passages in the *Thub pa'i dgongs gsal*, pp. 32.2.5 (63b.5) and 44.1.6 (87a.6). And according to the same work (D) p. 31.3.1: "This ultimate truth, moreover, is not the causal efficiency recognized by dialecticians. Here we maintain it to be just the 'free from discursive developments' (*niṣprapañca*) which is recognized in the Madhyamaka." Cf. also Sa-paṇ, *Rigs gter rang 'grel*, pp. 172.1.2 and 211.4.6. For references to further Tibetan and Indian Buddhist discussions on these points, see

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

D. Jackson (1987), p. 397f.

85. Gro-lung-pa, p. 15a.6.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Abbreviations

MHTL =Lokesh Chandra, ed. (1963). *Materials for a History of Tibetan Literature*. 3 Parts. Śatapiṭaka Series (New Delhi). Vols. 28-30. Reprint: Kyoto: Rinsen, 1981.

Bibliography

Modern Studies

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

José Cabezón (1992). "Vasubandhu's *Vyākhyāyukti* on the Authenticity of Mahāyāna Scriptures," in J. Timm, ed., *Texts and Contexts: Traditional Hermeneutics in South Asia* (Albany, State University of New York Press), pp. 221-243.

——— (1994). *Buddhism and Languaage: A Study of Indo-Tibetan Scholasticism.* Albany, State University of New York Press.

Georges B. J. Dreyfus, ed. (1994). *A Recent Discovery: Rgyal-tshab's* Rigs gter rnam bshad. Biblia Tibetica Series, No. 3. Kyoto, Nagata Bunshodo. (Edited in collaboration with Shunzo Onoda.)

Franz-Karl Ehrhard (1990). *"Flügelschläge des Garuḍa" Literar- und ideengeschichtliche Bemerkungen zu einer Liedersammlung des rDzogs-chen.* Tibetan and Indo-Tibetan Studies 3. Stuttgart, Franz Steiner Verlag.

M. Goldstein (1989). *A History of Modern Tibet, 1913-1951.* Berkeley, University of California Press.

S. Goodman (1992). "Rig-'dzin 'Jigs-med gling-pa and the *kLong chen snying thig*," in S. Goodman and R. Davidson eds. (1992), pp. 133-146.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

S. Goodman and R. Davidson eds. (1992). *Tibetan Buddhism: Reason and Revelation.* Stonybrook, State University of New York Press.

D. Jackson (1985). "Two Grub-mtha' Treatises of Sa-skya Paṇḍita–One Lost and One Forged," *The Tibet Journal.* Vol. 10-1, pp. 3-13.

——— (1987). *The Entrance Gate for the Wise (Section III): Sa-skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate.* Wiener Studien zur Tibetologie und Buddhismuskunde. Vol. 17, 2 parts. Vienna, 1987.

——— (1988). *Rong-ston on the Prajñāpāramitā Philosophy of the Abhisamayālaṃkāra: His Sub-commentary on Haribhadra's 'Sphuṭārthā'.* A Facsimile Reproduction of the Earliest Known Blockprint Edition, from an Exemplar Preserved in the Tibet House Library, New Delhi. Biblia Tibetica Series, vol. 2. Kyoto, Nagata Bunshodo. (Edited in collaboration with S. Onoda.)

——— (1989). *The "Miscellaneous Series" of Tibetan Texts in the Bihar Research Society, Patna: A Handlist.* Tibetan and Indo-Tibetan Studies, vol. 2. Stuttgart.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

——— (1994). "An Early Biography of rNgog Lo-tsā-ba Blo-ldan-shes-rab," in P. Kvaerne, ed., *Tibetan Studies: Proceedings of the 6th Seminar of the International Association of Tibetan Studies, Fagernes 1992*. Oslo, The Institute for Comparative Research in Human Culture, 1994. Vol. 1, pp. 372-392.

van der Kuijp, Leonard (1983). *Contributions to the Development of Tibetan Buddhist Epistemology from the Eleventh to the Thirteenth Century*. Alt- und Neu-Indische Studien. No. 26. Wiesbaden: Franz Steiner Verlag.

——— (1993). "Two Mongol Xylographs (*Hor par ma*) of the Tibetan Text of Sa skya Paṇḍita's Work on Buddhist Logic and Epistemology," *Journal of the International Association of Buddhist Studies*, vol. 16-2, pp. 279-298.

Lang, Karen C. (1990). "sPa-tshab Nyi-ma-grags and the Introduction of Prāsaṅgika Madhyamaka into Tibet," in L. Epstein and R. Sherburne, eds., *Reflections on Tibetan Culture*. Lewiston, Edwin Mellon Press, pp. 127-141.

Lokesh Chandra, ed. (1963). *Materials for a History of Tibetan Literature*. 3 Parts. Śatapiṭaka Series (New Delhi). Vols. 28-30. Reprint: Kyoto: Rinsen,

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

1981.

Nishioka S. (1980-81-83). "Index to the Catalogue Section of Bu-ston's 'History of Buddhism,'" *Annual Report of the Institute for the Study of Cultural Exchange, University of Tokyo*. (I) = No. 4 (1980), pp. 61-92; (II) = No. 5 (1981), pp. 43-94; (III) = No. 6 (1983), pp. 47-201.

L. Petech (1973). *Aristocracy and Government in Tibet 1728-1959*. Serie Orientale Roma, vol. 45. Rome.

G. N. Roerich, transl. (1949-53). *The Blue Annals*. Calcutta, Royal Asiatic Society of Bengal. Reprint: Delhi, Motilal Banarsidas, 1976.

J. D. Schoening (1992). "The *Ārya-śālistambasya-ṭīkā*: Kamalaśīla's Commentary on the *Śālistamba-sūtra*," in S. Ihara and Z. Yamaguchi, eds., *Tibetan Studies*. Narita, Naritasan Shinshoji. Vol. 1, pp. 221-235.

Dieter Schuh (1981). *Tibetische Handschriften und Blockdrucke*, Teil 8. Wiesbaden, Franz Steiner Verlag.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Seyfort Ruegg, D. (1969). *La théorie du Tathāgatagarbha et du Gotra. Études sur la sotériologie et la gnoséologie du Boudhisme*. Publications de l'École Française d'Extrême-Orient, vol. 70. Paris, École Française d'Extrême-Orient.

——— (1973). *Le traité du Tathāgatagarbha de Bu ston Rin chen grub*. Publications de l'École Française d'Extrême-Orient, vol. 88. Paris, École Française d'Extrême-Orient.

Ernst Steinkellner (1989). "Who is Byaṅ chub rdzu 'phrul? Tibetan and non-Tibetan Commentaries on the *Saṃdhinirmocanasūtra* - A Survey of the literature," *Berliner Indologische Studien*, vol. 4/5, pp. 229-251.

Heather Stoddard (1985). *Le mendiant de l'Amdo*. Recherches sur la Haute Asie, 9. Paris, Société d'Ethnographie.

——— (1988). "The Long Life of rDo-sbis dGe-bśes Śes-rab rGya-mcho (1884-1968)," in H. Uebach and Jampa L. Panglung, eds., *Tibetan Studies* (München, 1988), pp. 465-471.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Vidyabhusana, S. C. (1920). *A History of Indian Logic*. Calcutta. Reprinted: Delhi, Motilal Banarsidass, 1978.

Yontan Gyatso (1988). "Le monastère de Bla-brań bkra-śis 'khyil," in H. Uebach and Jampa L. Panglung, eds., *Tibetan Studies* (München, 1988), pp. 559-566.

Tibetan Sources

Kaḥ-thog Si-tu Chos-kyi-rgya-mtsho (1880-1925). *Gangs ljongs dbus gtsang gnas bskor lam yig nor bu zla shel gyi se mo do* [*Guide to Central Tibet*]. Palampur, H.P.: Sungrab Nyamso Gyunphel Parkhang, Tibetan Craft Community, 1972.

Klu-sgrub-rgya-mtsho, Mang-thos. *bsTan rtsis gsal ba'i nyin byed*. Gangs can rig mdzod, vol. 4. Lhasa, Bod rang skyong ljongs spyi tshogs tshan rig khang bod yig dpe rnying dpe skrun khang, 1987.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Klu-'bum dge-bshes Shes-rab-rgya-mtsho. [Collected works] *rJe btsun shes rab rgya mtsho 'jam dpal dgyes pa'i blo gros kyi gsung rtsom*. 3 vols. mTsho-sngon-mi-rigs-dpe-skrun-khan, 1982 (vol. 1 and 2), and 1984 (vol. 3).

bsKal-bzang-rgya-mtsho, Lha-rams. *rJe btsun dam pa pra dznyā sa ra'i rnam par thar pa phun tshogs legs lam gyi rtse mo*, in Klu-'bum dge-bshes Shes-rab-rgya-mtsho's collected works (mTsho-sngon: 1984), vol. 3, pp. 609-674.

Gangs can gyi ljongs su bka' dang bstan bcos sogs kyi glegs bam spar gzhi ji ltar yod pa rnams nas dkar chag spar thos phyogs tsam du bkod pa phan bde'i pad tshal 'byed pa'i nyin byed. In *Three Karchacks*, Gedan Sungrab Minyam Gyunphel Series, vol. 13. New Delhi, Ngawang Gelek Demo, 1970. pp. 169-243.

Gro-lung-pa Blo-gros-'byung-gnas. *'Jig rten mig gcig blo ldan shes rab gyi rnam thar*. Xylograph, 21 folios. See D. Jackson (1989), p. 198, bundle no. 545, work no. 1435.

Glo-bo mkhan-chen Bsod-nams-lhun-grub. *mKhas pa rnams 'jug pa'i sgo'i rnam par bshad pa rig gnas gsal byed*. Dehra Dun, Pal Ewam Ngorpa Centre,

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

1985.

'Gos lo-tsā-ba Gzhon-nu-dpal (1392-1481). *Deb ther sngon po.* The Blue Annals. Śata-piṭaka Series (New Delhi, 1974). Vol. 212.

Mi rigs dpe mdzod khang gi dpe tho las gsung 'bum skor gyi dkar chag shes bya'i gter mdzod. Vol. 1 (Chendu: Si-khron Mi-rigs-dpe-skrun-khang, 1984), Vol. 2 (Beijing?: Mi-rigs-dpe-skrun-khang, 1989).

Bu-ston Rin-chen-grub. *bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod*, Collected Works. New Delhi, 1971. Vol. 24, pp. 633-1057 (*ya* 1-212).

Shākya-mchog-ldan. *rNgog lo tstsha ba chen pos bstan pa ji ltar bskyangs pa'i tshul mdo tsam du bya ba ngo mtshar gtam gyi rol mo*, Collected Works. Thimphu, Kunzang Topgey, 1975. Vol. 16, pp. 443-456.

Zhwa ser bstan pa'i sgron me rje tsong kha pa chen pos gtsos skyes chen dam pa rim byung gi gsung 'bum dkar chag phyogs gcig tu bsgrigs pa'i dri med zla

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

śhel gtsang ma'i me long [The "*gSung 'bum dkar chag*" Catalogue]. Bod-ljongs Mi-dmangs-dpe-skrun-khang, 1990.

Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan. *mKhas pa rnams 'jug pa'i sgo.* Sa skya pa'i bka' 'bum. Tokyo, Tōyō Bunko, 1968. Vol. 5, pp. 81.1.1-111.3.6 (*tha* 163a-224a).

———. *Thub pa'i dgongs pa rab tu gsal ba.* Sa skya pa'i bka' 'bum. Vol. 5, pp. 1.1.1-50.1.6 (*tha* 1a-99a).

———. *Tshad ma rigs pa'i gter gyi rang 'grel.* Sa skya pa'i bka' 'bum. Vol. 5, pp. 167.2.1-264.2.6 (*da* 26a-220a).

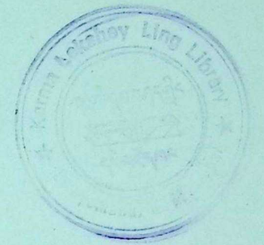
A-khu Ching Shes-rab-rgya-mtsho. *dPe rgyun dkon pa 'ga' zhig gi tho yig don gnyer yid kyi kunda bzhad pa'i zla 'od 'bum gyi snye ma.* In Lokesh Chandra, ed., Materials for a History of Tibetan Literature (MHTL). Part 3. Śatapiṭaka Series. Vol. 30, pp. 503-601. New Delhi: 1963. reprint: Kyoto: Rinsen, 1981.

A-khu Ching Shes-rab-rgya-mtsho. Collected Writings. 7 vols. New Delhi, Ngawang Sopa, 1973-75.

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF



Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཨ།། །།དེས་ན་ཉོན་མོངས་ཅན་གྱི་ཡིད་ཀྱི་རྣམ་པར་ཤེས་པ་དེ་ནི་ཀུན་གཞི་རྣམ་པར་ཤེས་པ་ཞེས་བྱ་སྟེ། །དེ་ལས་སྐྱེ་བ་ཐོབ་པའི་ཚེ་ཡང་དེ་ཉིད་ཀྱི་ཕྱིར་རོ། །དེ་ལྟར་སྐྱེ་བ་ཐོབ་པའི་ཚེ་ཡང་ཀུན་གཞི་རྣམ་པར་ཤེས་པ་ཞེས་བྱ་བ་ནི། རྟོག་པ་ཡང་དག་པ་ཉིད་ཀྱིས་ཀུན་ཏུ་བཏགས་པའི་ཕུང་པོ་ལྔ་ཡོངས་སུ་ལེན་པ་ཡིན་ནོ། །དེ་ལྟ་མ་ཐག་ཏུ་དེ་ནས་ཀྱི་ཡི་ཀྱི་ཡི་ཀྱི་ཡི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ལས་བཅའ་བར་ཟད་དོ། །དེ་ནས་དེས་སོ་ཏེ་བར་གསོ་བའོ། །གླ་སས་བརྡུངས་ཀྱི་ཤེས་པའི་རྒྱུ་ལས་ཀྱང་""ཁམིར་གསོ་བར་བྱའོ""ཞེས་ཀྱི་ཚོད་བསྟན། རྒྱུ་འབྲས་ཀྱི་འཐེ་ལས་བཞི་པའི་རྗེ་མ་ཡོད་ཀྱང་ཐོག་མར་ཤེས་ཀྱི་ཚོད་ཟེན། ཚིག་ཤས་ཆད་སྐྱོང་ལས་ཀང་བསྟན་པའི་ལུགས་ཡིན་ཏེ་ཡིད་ལ་ཞུགས་པའོ། དགེ་རྒྱས་ཡང་ཆགས་གཅིག་འབྱོར་ལེའི་བའང་བྱུང་བས་པའོ། །བདག་ཉིད་ཆེན་པོ་ནི། འཕགས་པའི་ཡུལ་ན། འཕགས་པ་ཀུ་ཤ་ཀ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ཚུལ་ཁྲིམས་ལ་ཤིན་ཏུ་ཡིད་ཆེས་ཤིང་ཐོས་པ་ཡང་ཤིན་ཏུ་ཡོངས་སུ་རྫོགས་པ་ཞིག་ཏུ་གྱུར་ཏོ། །དེ་ཡང་ཁོ་ན་ཉིད་ཀྱི་ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ཡོངས་སུ་རྫོགས་པ་ཞིག་ཏུ་གྱུར་ཏོ། །དེ་ཡང་ཁོ་ན་ཉིད་ཀྱི་ཐོས་པ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཚུལ། །དེ་ཐམས་ཅད་ཀུན་བཟང་ཐུགས་ཀྱི་ཆོས་སྐོར་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་སྡེ་ཞིག་ཡིན་ནོ། །ཡང་ཐེག་པ་ཆེན་པོའི་མདོ་སྡེ་ཞིག་ཡིན་ཏེ། །ཐེག་པ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་ཐུགས་ཀྱི་ཆོས་སྐོར་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་སྡེ་ཞིག་ཡིན་ནོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཀུན་བཟང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཐུབ་ཅིག་བྱེད་པ་ཡིན་ནོ། །ཅི་བར་ལེན་པ་དང་ལྡན་ཏེ་གཅིག་ཏུ་བ་དེ་ཉིད་ཀྱི་ཡང་ཞེས་བྱ་བ་ལ་སོགས་པ་ཡོད་པ་ཡང་ཐུབ་པ་ཡིན་ནོ། །དེ་ལ་ཁྱོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཡང་སྐྱེས་བུ་ཁྱོད་ཀྱང་དགེ་བ་ཞིག་བྱས་ཏེ། དེ་ལྟ་སྟེ་ཡང་བྱང་ཆུབ་ལ་ཐལ་བ་གསལ་བ་གསུམ་ལ་ཡང་ངོ། །བར་གཅིག་ཅབས་ཆོས་ཀྱི་ཕུང་པོ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཐོས་པ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཏིང་ངེ་འཛིན་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཤེས་རབ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཐབས་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །སྟོབས་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །མི་འཇིགས་པ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །སངས་རྒྱས་ཀྱི་ཆོས་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཐམས་ཅད་མཁྱེན་པ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ལྷུན་གྱིས་གྲུབ་པ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཀྱི་སྣང་བ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཀྱི་སྤྱོད་ཡུལ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཀྱི་ཐུགས་རྗེ་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཀྱི་ཕྲིན་ལས་ཁྲི་སྟོང་ཕྱེ་བ་ཞིག་ཏུ་ཡང་ངོ། །ཡེ་ཤེས་ཀྱི་ཐུག

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

དགེ་ཚུལ་མཚོ་གཡས་ཚཚུ་དཔལ་ཡེ་ཤེས་རྒྱ་མཚོ་ནས་བསྐྱངས་ཏེ་སྤྱི་ལོ་ཁྲི་ཕོ་ཡོས་ལོ་ལ་ཞི་ཁྲོ་ཆུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཤེས་རབ་ཀུན་བཏུས་ཚུལ་བཞིན་བགས་བཀའ་སྩལ་ཏེ། རྒྱུ་འབྲས་བདུན་ཞེས་བྱ་བ་ནས་ཐེག་པ་ཆེན་པོ་ལ་འཇུག་པ་ཐམས་ཅད་ཀྱི་རྩ་བ་ཏེ་ཤིན་ཏུ་ཟབ་ཅིང་རྒྱ་ཆེ་བ་ཞེས་བྱ་བ་ནས།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བའི་རང་བཞིན་ཡིན་པའི་ཕྱིར་རོ། །དེ་ནི་རྣམ་པ་ཐམས་གསུམ་ལས་ཀྱང་ཡིན་ཏེ། རྒྱུ་མཚན་རྟོག་པ་ཙམ་ཡིན་པའི་ཕྱིར་རོ། །དེ་ཡང་ཐོག་མེད་ཀྱི་དུས་ནས་ཀྱང་ཡིན་ཏེ། ཐོག་མེད་ཀྱི་དུས་ནས་ཀྱང་ཐོག་མེད་ཀྱི་ཆོས་ཀྱི་དབྱིངས་ཀྱི་ངང་ལས་རྣམ་པར་རྟོག་པ་ཙམ་ཡིན་པའི་ཕྱིར་རོ། །དེ་ལྟ་བས་ན་

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཞེས་ཅེས་གསལ་བ་བཞུགས་ཏུ་བྱའོ་ཞེས་གསལ་བར་ཞུ་བ་ཡིན་ནོ། གསུམ་གཡང་བཀའ་བཅོས་གསལ་མཁའ་ཡང་བྱང་ཆུབ་སེམས་ཤར་ཏེ། །ཡུལ་དེའི་ཚུལ་ཁྲིམས་ཉམས་པ་ཐམས་ཅད་ཀྱང་ཟད་ཅིང་། ཐེག་པ་ཆེན་པོ་ལ་དད་པ་ཁྱད་པར་ཅན་དུ་སྐྱེས་ཏེ། ཡུལ་དེ་ཉིད་ན་ཆོས་ཀྱི་འཁོར་ལོ་ཡང་ཡང་བསྐོར་བ་ཡིན་ནོ། །ཐུབ་པའི་བསྟན་པ་ཡུན་རིང་དུ་གནས་པ་ཡིན་ནོ། །ཞེས་བཀའ་སྩལ་ཏོ། །ཐུབ་པའི་བསྟན་པ་ཡུན་རིང་དུ་གནས་པ་ཡིན་ནོ། །ཞེས་བཀའ་སྩལ་ཏོ། །དེ་བཞིན་གཤེགས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཅི། ། །

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཅེ་ལགས་སོ་སྐྱེ་བོ་དངུལ་ཁོལ་དང་། ཤན་ཏི་དེས་ཅང་ཅས་ཆུས་དང་ཁུང་ཁུ་ལས་ཀྱང་ཁུ་ཁུ་ཁུ་ལས་ཁུ་ཁུ་ལས་ཁུ་ཁུ་ལས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཅིའི་ཕྱིར་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པའི་བྱང་ཆུབ་ཀྱི་སེམས་བསྐྱེད་ཅེ་ན། གང་ཟག་རྣམས་ཀྱི་དབང་པོ་རྣོན་པོ་དང་། རྟོག་པ་ཆེ་བ་དང་། ཐེག་པ་ཆེན་པོ་ལ་དགའ་བ་དང་། ཐེག་པ་ཆེན་པོ་ལ་ཤིན་ཏུ་དད་པ་དང་ལྡན་པ་ཡིན་ཏེ། དེ་ལྟར་རྣོ་བས་ན་ཐེག་པ་ཆེན་པོ་ལ་ཤིན་ཏུ་དད་པ་ཡང་ཐེག་པ་ཆེན་པོ་ལ་ཤིན་ཏུ་དད་པ་ཡིན་ཏེ། དེ་ལྟར

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཐོག་ཏུ་ནི་ཁ་ཅིག་ཕྱག་ཏུ་ཐལ་བ་དང་། ཁ་ཅིག་ཏུ་ནི་ཁ་ཅི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བཅོམ་ལྡན་འདས་ཀྱི་ཞིང་ཐམས་ཅད་ཀྱི་ཡེ་ཤེས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།འཁོར་ལོ་བསྐོར་བ་དང་མཚན་ཉིད་ཀྱི་རྒྱུ་མཚན་ཏེ་ཐེག་པ་ཆེན་པོ་ཡི་ཞེས་བྱ་བ་ལ་སོགས་པ་ཐམས་ཅད་ཀྱི་ཡང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

དང་།།ཆོས་དང་དེས་འགྲུབ་རྒྱུ་མདར་འཕྲལ་བདང་།།དབང་བསྐུར་ལས་ཤེས་ཚེས་ཞུ་བར་འཆོལ།།ཞེས་བྱ་བཀའ། རྡོ་རྗེ་སེམས་དཔའ་ཆེན་པོ་ཐུགས་རྗེ་ཆེན་པོའི་ཁྱད་པར་དུ། ཐུགས་རྗེ་ཆེན་པོ་ཞེས་བྱ་བ་ནི་ཐུགས་ཀྱི་ཡིན་ཏེ་ཐུགས་ཀྱི་ཡིན་ཏེ་ཐུགས་ཀྱི་ཡིན་ཏེ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།རྣམས་ཏེ། །དེ་ལྟར་དེ་དག་གིས་ཐེག་པ་ཆེན་པོ་ལ་དེ་ལྟར་དགེ་རྩ་མ་ཚོགས་པ་གཏན་ནས་ཡོད་པ་ཉིད་དུ་སྤྱོད་ཅིང་། དེ་དག་ཏུ་སྐྱེ་བ་ཐོབ་ཀྱང་། ཐེག་པ་ཆེན་པོ་ལ་ཐག་ཅད་ཀྱི་ཐེག་པ་ཆེན་པོ་ལ་ཡང་ཡིད་ཆེས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།དེ་ལྟ་ཞེས་ཟབ་ཅིང་རྒྱས་པའི་ཆོས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ཡང་སྙིང་ཡིན་ཏེ། ཐེག་པ་ཆེན

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བདེ་གཤེགས་སྙིང་པོ་ལ་ཕྱག་འཚལ་ལོ།།

།ཀུན་བཟང་ཁ་སྐོང་།

།ཞེས་བྱ་བ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཨཱ། །བསགས་ཚོགས་མེད་པར་བསྟུན་ནུམ་པར་བསྟུན་པའམ་པར་ཞིང་དུ། འབྲས་བུང་དུལ་ཞུགས་པར་བསྟུན་པའམ་པར་ཆོས་རྒྱུད་དུ། དེ་ལྟར་གསུངས་ཏུ་ཟིན་གྱིས་སོ། །དེ་ལྟར་ཡུལ་གྱི་དེས་བདེ་དགྲ་བཅོམ་པ་ཐམས་ཅད་ཀྱི་ཐུགས་ཀྱི་ཁྱད་པར་ཅི་ཡང་མེད་པ་ཞིག་ཏུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།དང་། འཕགས་བའི་བློ་དེའི་ཡུལ་དུ་ཀུར་བཞེས་བྱ་བས་ལྷ་ཡི་ཐབས་ཀྱིས་ཀྱང་། དེ་ལ་ནི་ཟས་མང་བུ་ལེ་བཞེས་བྱས་ཏེ། རང་ཉིད་ཀྱི་ཕྱི་ལ་ཕོ་ཉ་ཐམས་ཅད་ཀྱང་ཡི་ཐེ་ཤེས་ཀྱི་ཐབས་ཀྱིས་མཆོད་པ་བྱས་ཏེ། ཀུན་བཟང་སྤྱན་ལྟ་བ་ལ་སོགས་པ་ཡི་ཐེ་ཤེས་ཀྱི་ཐབས་ཀྱིས་ཀྱང་། ཐུགས་ཀྱི་ཐབས་ཀྱིས་ཀྱང་། ཡོན་ཏན་ཀྱི་ཐབས་ཀྱིས་ཀྱང་། ཕྲིན་ལས་ཀྱི་ཐབས་ཀྱིས་ཀྱང་། ཐམས་ཅད

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བའི་ཚེ་སེམས་ནི།། ཞེས་གསོལ་ལེ་ལྟ་བའི་མདོ་དང་ཐུན་ཚཚང་པ་ན། གཉིས་དང་བྲལ་མཁས་རྣམས་ཀྱི་གསུང་ཁམས་ཐམས་ཅད་དང་དོན་ཐུན་ཚམ་དུ་ཐོང་བ་ཉིད་ཡིན་ནོ། ། ཞེས་བཀའ་སྩལ་ཏོ། ཞེས་བཀའ་སྩལ་ཏོ། ཞེས་བཀའ་སྩལ་ཏོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཚེ་གསུམ་ཐུབ་ཁེས་བྱ་བའོ། །རྒྱུ་མཚན་ནི་ཡུལ་གཅིག་འཁྱུལ་བའི་རྒྱུ་ཟུགས་ཐུན་རྣམ་པར་གཅིག་པའི་ཕྱིར་བཅོམ་ལྡན་འདས་ཀྱི་ཡུལ་ལ་བརྟེན་ནས། ཚེ་ཐ་ན་རྣམ་པར་རྟོག་པ་ཙམ་ཡང་མི་སྐྱེ་བ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཡིད་ལ་བྱེད་པས་ནི་དུས་འགའ་ཞིག་ཏུ་ཡང་ཐོས་པ་ཙམ་ཉིད་ཀྱི་ཕྱིར་རོ། །བག་ལ་ཉལ་ཏུ་ཟིན་པར་ཞེས་བྱ་བ་ནི་ཐོས་པ་ཙམ་ཉིད་ཀྱི་ཕྱིར་རོ། །ཐུན་མོང་བ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐོས་པ་ཙམ་ཉིད་ཀྱི་ཕྱིར་རོ། །ཡུལ་དང་ལས་ཡིད་ལ་བྱེད་པའི་རང་བཞིན་བག་ལ་ཉལ་བསྟེ་བའི་རིམ་པ་ཉིད་སྟོན་པ་ནི། ཞེས་བྱ་བ་ལ་སོགས་པ་སྨོས་ཏེ། ཡུལ་དང་ལས་ཡིད་ལ་བྱེད་པའི་རང་བཞིན་བག་ལ་ཉལ་བསྟེ་བའི་རིམ་པ་ཉིད་སྟོན་པ་ནི། ཞེས་བྱ་བ་ལ་སོགས་པ་སྨོས་ཏེ། ཐོས་པ་ཙམ་ཉིད་ཀྱི་ཕྱིར་རོ། །ཐུན་མོང་བ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐོས་པ་ཙམ་ཉིད་ཀྱི་ཕྱིར་རོ། །

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ལག་ཏུ་བསྟེན་ནུ་བྱ་བའི་བསམ་པ་ཉལ་ཞིང་འདོད་ཆགས་ལས་སོང་བས་ན་སྐྱེ་བའི་རྒྱུ་བསགས་པ་ཟད་ཅིང་ཐར་པ་ཐོབ་པ་ཡིན་ནོ།། །།ཞེས་ཟེར་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཀྱི་ཁ་ཅིག་ཏུ་ཡང་ཁྱོད་ཀྱི་ཡིད་ལ་ཞེ་སྡང་ཞེས་བྱ་བ་ཡོད་པ་ཡིན་ན།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།དེ་ལ་དང་ཐུབ་ཅིང་མཆོག་ལ་བདག་གཞན་དང་། བཀའ་བཤད་ཀུན་གསལ་བ་ལས། དད་པས་ཆོས་ཉན་པ་ལས། དེ་ཡི་ཚེ་ན་ཐོས་པ་ཡི། ཤེས་རབ་ཀྱི་སྣང་བ་ཡིས། ཐམས་ཅད་ཡོངས་སུ་ཤེས་པར་འགྱུར་ཏེ། ཞེས་བཀའ་སྩལ་ཏོ།།

།།ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཉི་ཁྲི་པའི་ཚིགས་སུ་བཅད་པ་ལས། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་ཡེ་ཤེས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ངང་། ཚགས་པའི་སྒྲིབ་པ་ཐམས་ཅས་བསྟོལ་ལོ་བདང་། ཐོག་མའི་སྒྲིབ་པ་ཐམས་ཅས་བསྟོལ་བདང་། དམན་པའི་སྒྲིབ་པ་ཐམས་ཅས་བསྟོལ་བདང་། རིག་པདང་ལྡན་ཚ་ངས་བཤགས་ཤིང་ཕྱག་འཚལ་ལོ།། དེ་ལ་ཡང་དག་རྫོགས་ཆེན་ཁྲིད་ཡིག་ཏུ། རིང་ཐུང་ཐམས་ཅད་ཀྱི་ཉེས་སྐྱོན་ཐམས་ཅད་ཀྱང་ཡེ་ཤེས་ཀྱི་ཐུགས་རྗེ་ཆེན་པོ་ལས་ཤེས་པས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བྱས་པས་དེ་ཉིད་བསྐྱབ་པས་ཚིན་ཏུ་ཆུང་ངུ་ཞིག་ཏུ་ཟད་ཀྱང་ཁ་ཅིག་ལས་ཀྱང་ཁ་ཅིག་ཏུ་ཡང་ཟད་ཀྱི་ཡོད

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཕྱོགས་བཅུ་ཡི་ཞིང་ཁམས་ཀྱི་ནང་ན་ཡོད་པའི་སྐྱེ་བོ་ཐམས་ཅད་ཀྱི་ཚེ་ཐུན་མོང་མ་ཡིན་པའི་ཚེ་ཐུན་མོང་མ་ཡིན་པ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཐུབ་པའི་དགོངས་ཚིག་ལུང་རྣམས་རྒྱུད་ཐ་དད་ཀྱི་རྒྱུ་ལས་གཏུབ་པའམ་བྱས་པའི་ཡོངས་སུ་འཛིན་པའོ། །དེ་ལྟར་འཛིན་པའི་སྐུལ་སྐུངས་ཀྱི་བཞི་ཚིག་ཏུ་ཡོད་པ་རྣམས་ཀྱང་ཐ་དད་ཀྱི་རྒྱུ་ལས་གཏུབ་པའམ་བྱས་པའི་ཡོངས་སུ་འཛིན་པའོ། །ཁམས་གསུམ་ཡ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཚུལ་བཅུ་མདོར་བསྡུ་བཤད་པ་སྐབས་རྒྱུས་ཤེས།། ལྷ་དང་མི་དང་སྐྱེ་མཡེན་དུ་བཅས་བའི་རིགས་ཏེ་ན་ལམ་ཆོས་ཀྱི་བཞོ་བ་ཁ་ཤ་བྱའོ་ཐེབས་ཀྱི་ཐབས་ཏུ་བཅུ་ཐ་བཅུ་ཐ་ཚུལ་ཏེ། ཁྱོད་ཀྱི་ཚུལ་ཁྲིམས་ཀྱི་ཐབས་ཏ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཞེས་བྱ་བ་ལ་སོགས་པ་ནི་ཐུན་མོང་ག

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།དེས་བར་ཐུབ་བཅའ་ཚུལ་བྱིམས་མི་ཐོ་བསྟེ། གང་ཞེས་གསུངས་ལ་སྐྱབས་སུ་མཆི་བ་ལ། །དེ་ནི་སྡོམ་བརྩུང་རྟ་བཞིན། །སངས་རྒྱས་མཆོད་བསྟོད་བཤགས་པ་ལ། །ཤིན་ཏུ་ཞི་བའི་ཐུགས་རྗེ་ཡིས། །སྐྱབས་གསུམ་ཡང་ནི་ཤིན་ཏུ་ཞི་བ་ཡིན་ཏེ། །སྐྱབས་གསུམ་ཞེས་བྱ་བ་ནི། ཐེག་པ་ཆེན་པོ་ལ་ཞུགས་པ་ཡིན་ཏེ། ཐེག་པ་ཆེན་པོ་ལ་ཞུགས་པ་ཡང་ཐེག་པ་ཆེན་པོ་ལ་ཞུགས་པ་ཡིན་ཏེ། ཐེག་པ་ཆེན་པོ་ལ་ཞུགས་པ་ཡང་སྐྱབས་གསུམ་ལ་ཞུགས་པ་ཡིན་ཏེ། སྐྱབས་གསུམ་ལ་ཞུགས་པ་ཡང་བྱང་ཆུབ་ཀྱི་སེམས་ཀྱི་ཁུར་ལེན་པ་ཡིན་ཏེ། བྱང་ཆུབ་ཀྱི་སེམས་ཀྱི་ཁུར་ལེན་པ་ཡང་ཐེག་པ་ཆེན་པོ་ལ་ཞུགས་པ་ཡིན་ཏེ། ཐེག་པ་ཆེན་པོ་ལ་ཞུགས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཐོག་ཏུ་ཆུ་ལག་ཐལ་མོ་སྦྱར་ནས་ཐུགས་ཀར་བཞག་ལ། ཕྱག་ཀ་ཡེ་ཤེས་ཀྱི་ཕྱག་ཏུ་ཕེབས་ཤིང་། ཁྱོད་ཀྱི་ཐུགས་ཀར་ཡིག་འབྲུ་ཨོཾ་ཨཿཧཱུྃ་ཞེས་བྱ་བ་དང་། ཁྱོད་ཀྱི་ཐུགས་ཀར་ཡིག་འབྲུ་ཨོཾ་ཨཿཧཱུྃ་ཞེས་བྱ་བ་དག་ཏུ་ཐིམ་ཞིང་། ཁྱོད་ཀྱི་ཐུགས་ཀ་ཡེ་ཤེས་ཀྱི་ཕྱག་ཏུ་ཕེབས་ཤི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཅེས་བྱ་བ་ཡོན་ཏན་ཡངས་པ་ཁམས་གསུམ་ཁྱབ་པའི་ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱིས་ཐུགས་ཀྱི་ཡུལ་ཅན་ཡིན་ཏེ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཅ། །ཡིན་ཏེ། དེས་ན་དེ་ལྟར་ཁ་འཕྱང་དེ། །རྒྱུ་ཆུང་རྐྱེན་ཕལ་བ་ཞེས་བྱ་བ་ཞེས་བྱ་བ་ནས་ཀྱང་ཐོག་མར་ཚིག་ཟུར་ཕྱོགས་བསྒྲིགས་པ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཞེས་བྱ་བའི། དེ་ལའཕྱིན་ཏེ་དྲུམ་པར་དག་བའི་ཚུལ་ཁྲིམས་སྐྱབས་ཀྱི་ཚིག་བཤད་ཅིང་བྱང་ཆུབ་ཀྱི་སེམས་ཡེངས་པར་བདག་ཉིད་བཞག་ཅིང་ཐེག་པ་ཆེན་པོ་ལ་ཡིད་ཆེས་པ་སྐྱེས་ཏེ་ཐེག་པ་ཆེན་པོ་ལ་ཡིད་ཆེས་པ་སྐྱེས་པའི་ཕྱིར

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཤ། །རྣ་བའི་ཁུར་ཚོན་མལ་སོགས་བཅོས་ཀྱི་ཆུ་ལས་བྱུང་བ། ཚོས་ཀྱང་ཤེས་རབ་ཀྱི་ཐུན་རྣམ་པར་དག་པའི་ཚེ་ཐོག་མེད་ཀྱི་ཆུ་བསྐམས་པ་ཡིན་ལས། དེའི་ཕྱིས་བསྟན་པ་ཡང་ཉམས་ཏེ། །ཤེས་རབ་ཀྱི་ཁར་ཁུག་ཅིང་ཡང་དག་པའི་ལྟ་བ་ཤིན་ཏུ་ཡངས་པ་ཞིང་ཁམས་ཀྱི་ཡོན་ཏན་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བཀའ་སྩལ་བས་དེ་དག་ནི་སོས་པས་ཐོས་བཞིན་དུ་རྒྱལ་བ་ཡི་ནི་བཀའ་དེ་ཁོ་ནར་ཤེས་པས་ན་ཡི་ཧ་ཏ་ཏ་ཡི་ཧ་ཏ་ཏ་ཡི་ཧ་ཏ་ཏ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཨ།། ། བསྟན་སྐྱེ། སྒྲུབ་བ་དང་། ཡེ་ཤེས་དང་། ཕྱག་རྒྱ་ཆེ་སྟེ་གསུམ་དུ་བསྟན་ཏེ། །དང་པོ་གཉིས་ཀྱི་རང་བཞིན་ཡིན་ཞིང་། ཐམས་ཅད་ཀུན་ཏུ་བཟང་པོ་ཉིད་ཅེས་པ་ལ། ཤེས་རབ་བར་ཁྱད་དུ་ཕྱེ་བ་ཚིག་ཏུ་བསྟན་པ་ཐབས་ཀྱི་མཁས་པ་ལ་བསམ་གཏན་སྐྱེས་པ་ཞི་གནས་ཀྱི་ཐབས་ཀྱང་ཡིན་ཏེ། ཤེས་རབ་ཀྱི་ཕྱིར་ཏེ། ཐབས་ཀྱི་ཕྱིར་རོ། །ཞེས་བྱ་བ་ལ་སོགས་པ་ནས་ཀྱང་ཐབས་ཤེས་རབ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཉེ་ཚེ་ཡོངས་སུ།།''ཆུབ་ཅས་ཆུས་པར་བསྟན་པའོ།།ཆུ་མཚོ་ཆེ་བཞིའི་ཞེས་པ་ནི་ཤིན་པོ་ཡངས་པའི་ཕྱིར་ཏེ།།དེ་ནས་ཀྱི་དགག་ཚེད་པ། ཡོན་ཏན་དེ་ཁོ་ནའི་ཆེ་ཤ་ཆགས་ཚེ་ཐུབ་པ་ཡིན་ཏེ།།ཡོན་ཏན་ཞེས་བྱ་བ་ནི་ཡོན་ཏན་ཅན་ཏེ།།ཡོན་ཏན་དེ་ཁོ་ནའི་ཆེ་ཤ་ཆགས་ཚེ་ཐུབ་པ་ཡིན་ཏེ།།ཡོན་ཏན་ཅན་ཞེས་བྱ་བ་ནི་ཡོན་ཏན་ཅ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

སྐྱབས་བགྲོད་པ་སྐྱབས་མཆོག་གསལ་དང་འབྲེལ་བའོ། །ཐེག་མཆོག་མཐའ་མཐའ་མེད་བཀའ་ལུང་གིས་ཀྱང་ཐེག་པ་ཆེན་པོ་ཉིད་ཀྱི་ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ཡོངས་སུ་རྫོགས་པ་ཡིན་ཏེ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།དང་བྱ་བའི་ལ་བཅུགས་པ་ཞེས་བྱ་བའི། གཞན་ཚིག་དོན་རྒྱུད་བའི་ཐ་བཞག་ཚུལ་ཁས་ཤེ་གནས་ཡིན་པའི་ཕྱིར་རོ། །ཡང་ནས་མཁའ་ཅན་ཐམས་ཅད་ལག་ཅིག་ལ་བཅིས་ལ་བཅུགས་པ་ཞེས་བྱ་ལ་ཡིན་ཏེ། ཐུགས་རྗེ་སེམས་མཁའ་བཏང་བའི་ཕྱིར་རོ། །ཐུགས་རྗེ་ཆེན་པོ་ཉིད་རོ། །དེ་ནི་གཞན་ཚིག་ཐམས་ཅད་ཀྱི་ཐ་བཞག་ཚུལ་ཁས་ཤེ་གནས་ཡིན་པའི་ཕྱིར་རོ། །ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཅེས་བྱ་བ་ལ་སོགས་པ་ནི་ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱི་ཚིག་ཏུ་ཡང་ཐ་དད་པ་ཞ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

དུས་སུ་བདེ་གཤེགས་ཀྱིས་ཀྱང་། ཐུབ་པའི་དབང་པོ་ཀུན་དགའ་བོ་ལ་སོགས་པ་ཉན་ཐོས་ཀྱི་དགེ་སློང་ཁྲི་ཕྲག་དུ་མ་དང་། བྱང་ཆུབ་སེམས་དཔའ་ཆེན་པོ་ཀུན་ཏུ་བཟང་པོ་ལ་སོགས་པ་བྱང་ཆུབ་སེམས་དཔའ་ཁྲི་ཕྲག་དུ་མ་དང་། ཐུབ་པའི་དབང་པོ་ཀུན་དགའ་བོ་ལ་སོགས་པ་ཉན་ཐོས་ཀྱི་དགེ་སློང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བར་ཆོད་གསུམ་བཅད་པ་གསུམ་པའོ།།འདི་ཙམ་ཞེས་ཀྱང་ཚད་ཟིན་ཏོ།།ཐུབ་པ་ཐམས་ཅད་ཀྱི་ཞལ་ནས་ཀྱང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ལས་ཀྱང་ཐམས་ཅད་ལས་ཉོན་མོངས་པའི་རྟེན་བྱེད་པར་གསུངས་ཏེ།། དེས་ན་རྒྱུ་ལས་འཁོར་བ་ཡིན་པའི་ཕྱིར་བཅོམ་ལྡན་འདས་ཀྱིས་ཀྱང་། རྒྱུའི་རྟེན་བྱེད་པས་ལས་ཀྱང་། ཐམས་ཅད་ཀྱི་ཡང་རྩ་བ་ཡིན་ཏེ། །དེ་ཁོ་ན་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་རྩ་བ་ཡིན་ཏེ། ཞེས་བྱ་བ་ལ་སོགས་པ་ཡང་ཡོད་དོ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཞེས་བྱ་བ། དེ་ལ་ཆོས་སྐྱང་བའི་ཚེ་སེམས་མང་དུ་བྱུང་བའོ། །དེའི་སྐྱེ་བོ་ཐམས་ཅད་ལས་ཀྱང་ཁྱོད་ཤིན་ཏུ་ཡིད་ཆེས་པ་ཡིན་ཏེ། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཁྲི་ཐོབ་ཅིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་ཞིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་རྒྱལ་མཚན་ཐོག་ཏུ་བཏེགས་ཤིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཉི་མ་ཤར་ཞིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཆུ་རྒྱུན་ཆེན་པོ་ཕབ་ཅིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཤིང་རྟ་ཆེན་པོ་ཐོབ་ཅིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོ་ཐོབ་ཅིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཁྲི་ཐོབ་ཅིང་། ཁྱོད་ཀྱིས་ཆོས་ཀྱི་ཁྲི་ལ་བཞུགས་ཤ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

དང་ལྡན་པ་བཏགས་པ་ལས་སྐྱེ་དགེ་རྒྱུ་""ལ། དེ་ལས་སྐྱེ་བར་སྐྱེ་བ་བསྟན་པ་དེ་ལས་སྐྱེ་ནས་ཏེ། དེ་གཅིག་གཞོན་ཉུག་ཏུ། སྐྱེ་བཅིང་རང་ཉ་བ་ལས་སྐྱོ་ཤས་ཆེ་བ་ལ། འཇིག་རྟེན་དང་ཟན་ཆུང་ངུ་ཙམ་ཞིག་ལ་ཆགས་ཤིང་། ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ། འཇིག་རྟེན་ལ་ཆགས་པས་ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ། ཞེས་བྱ་བས་བསྟན་ཏེ། འདི་ཀྱི་རང་བཞིན་ཡིན་ནོ། ཞེས་བྱ་བ་ལ་སོགས་པ་ཤིན་ཏུ་རྒྱས་པ་ཡིན་ནོ།

ཐོག་མར་ཡང་ཞེས་བྱ་བ་ལ་སོགས་པ་ནི། ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ལས་ཀྱང་། ཆུང་ངུ་ཙམ་ཞིག་ལ་ཆགས་ཤིང་ཞེས་བྱ་བ་ནས། ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ་ཞེས་བྱ་བ་ནི། ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ལས་ཀྱང་། ཆུང་ངུ་ཙམ་ཞིག་ལ་ཆགས་ཤིང་ཞེས་བྱ་བ་ནས། ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ་ཞེས་བྱ་བ་ནི། ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ལས་ཀྱང་། ཆུང་ངུ་ཙམ་ཞིག་ལ་ཆགས་ཤིང་ཞེས་བྱ་བ་ནས། ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ་ཞེས་བྱ་བ་ནི། ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ་ལས་ཀྱང་། ཆུང་ངུ་ཙམ་ཞིག་ལ་ཆགས་ཤིང་ཞེས་བྱ་བ་ནས། ཁྱིམ་ཁྱིམ་ཏུ་ཟས་ཀྱི་ཕྱིར་ཞུ་བ་ལ་སོགས་པ་ལ་ཞེས་བྱ་བ་ནི།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བཅུ། ཚིམ་ཁིམ་ཐབས་མེད་རྣམ་ཐག་ཕྱིར། །ཞེས་བྱ་བསྟེ། རྟམས་ཡང་ཡོངས་སུ་བྱས་བཞིན་པའོ། །འདིས་ནི་བརྟན་པ་ཉིད་དེ། དུས་ཐུག་ཏུ་ཀ་ལེ་མེད་ཅེས་བྱ་བའི། སྒྲ་འདི་ཡང་ཁ་ཅིག་ཏུ་ཡང་ཐེ་ཚོམ་ཟ་བ་ཡོད་ཀྱི། ཐེ་ཚོམ་ཟ་བ་ཡོད་ཀྱང་ཐེ་ཚོམ་ཟ་བ་ཡོད་པ་ཉིད་ཀྱི་ཕྱིར་རོ། །འདིས་ནི་ཁེངས་པ་དང་། ཉོན་མོངས་པ་ཅན་ཡིན་ཏེ། ཐེ་ཚོམ་ཟ་བ་ཡོད་པ་ཉིད་ཀྱི་ཕྱིར་རོ། །འདིས་ནི་

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བ་ཤད་པར་བྱའོ།། །།དེ་ལྟར་རྣམ་པར་བཅད་པའི་དོན་བསྡུས་པ་དང་། ཡོངས་སུ་བཅད་པའི་དོན་བསྡུས་པ་དག་རྣམ་པར་བཅད་པའི་དོན་གསུམ་ཆ་ཤས་ཀྱི་ཚིག་དོན་ལྡོག་པ་ཙམ་ཡིན་ཏེ། ཐ་དད་པ་ཉིད་ཡིན་ནོ།། །།ཇི་ལྟར་དོན་སྟོང་པའི་གཉིས་ཀྱི་ཁས་བླངས་པ་དང་བཅས་པའོ། ། བསྡུས་པའི། དེ་ལས་ཚིག་གཉིས་དོན་གཉིས་ཀྱི། །ཤེས་བྱ་བཤད་པའོ། །དེ་ཉིད་བ་ཤད་པའི། མི་ཟད་པོའི་དབང་དུ་བྱས་ཏེ་ཐོག་མ་མེད་པའི་དུས་ནས་ཀྱང་ཞེས་བྱ་བ་ལ་སོགས་པ་ཡོད་ཀྱི། །ཤེས་བྱ་བཤད་པའོ། །དེ་ཉིད་བ་ཤད་པའི། མི་ཟད་པོའི་དབང་དུ་བྱས་ཏེ་ཐོག་མ་མེད་པའི་དུས་ནས་ཀྱང་ཞེས་བྱ་བ་ལ་སོགས་པ་ཡོད་ཀྱི། །ཤེས་བྱ་བཤད་པའོ། ། །།འཕྲུལ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཀྱི། །ཞེས་བྱ་བ་ནི་ཤེས་བྱ་ཐམས་ཅད་ལ་ཡང་ཞེས་བྱ་བ་ཡིན་ཏེ། ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་ཡང་ཐམས་ཅད་ཀྱི་དོན་ཏོ།། ཐམས་ཅད་ཀྱི་ཞེས་བྱ་བ་ནི་ཤེས་བྱ་

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བསྟན་པ་རྒྱས་པར་བྱེད་པ་ཡི། །ཐུགས་མཐའ་མཁྱེན་རབ་ཀུན་ལྡན་པ། །དཔལ་ཡང་དག་ཟབ་མོའི་ལྷ། །ཀུན་བཟང་ཐུགས་ཀྱི་རོལ་རྩེ་ཞེས། །ཐོག་མར་ཏིང་ངེ་འཛིན་ལ་སྙོམས་པར་ཞུགས་ཏེ། ཡི་གེ་ཨཱཿཡིག་གི་ཟླ་བ་ཉི་མ་ལྟ་བུ་ལ་ཐུགས་ཀྱི་ཡིད་ཀྱིས་ཤར་བ་ལས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཞེས་པ་དང་བཅས་པས་ན། ཇི་ཨ་ཁ་དང་ཁ་ཏ་ཁ་ཏ་ཁ་ཏ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཞེས་བྱའོ། །རྩ་རྒྱུད་ལས། ཐུབ་མཆོག་གསུངས་པའི་རྡོ་རྗེ་སེམས་དཔའ་ཆེན་པོ་ཡི། །ཐུགས་ཀྱི་ཆོས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོ་ཡིས། །ཐམས་ཅད་ཡོངས་སུ་ཁྱབ་པ་ཡིན་ཏེ། །ཞེས་བྱ་བ་ནི། ཐུགས་ཀྱི་ཆོས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོ་ཡིས་ཐམས་ཅད་ཡོངས་སུ་ཁྱབ་པ་ཡིན་ཏེ། ཐམས་ཅད་ཀྱི་

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཐ་ཙང་རྒྱལ་པོར་ཀྱང་ཁའི་ཁོ་དག་དགུང་དག་གོམ་རེའི་ཚེས་བཅུ་ལྔ་མཚན་ཧ་ཅོ་ཡོང་ཅེས་པ་ལྟ་བུ་ལས། ཀུན་ནས་ཉེ་མཚོར་ཁ་ཙང་ཁ་ཅིག་ཏུ་ཡང་ཁོ་ཚོ་ཡོང་ཞེས་ཐ་དཀྲི་ཐུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཕྱོགས་བཅུ་ཐམས་ཅད་ཀྱི་ཞིང་ཁམས་ཀྱི་རྡུལ་ཙམ་ཞིང་རྣམས་ཀྱི་ནང་ན་ཡོད་པའི་སེམས་ཅན་ཐམས་ཅད་ཀྱི་ཕྱི་ནང་གི་ཡིད་ཀྱི་སྤྱོད་པ་ཐམས་ཅད་ཀྱི་ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཆོས་ཐམས་ཅད་ཀྱི་ཁྱད་པར་ཐམས་ཅད་ཀྱི་ཡེ་ཤེས་ཐམས་ཅད་ཀྱི་ཐུགས་རྗེ་ཐམས་ཅད་ཀྱི་ཐུགས་ཀྱི་ཁྱད་པར

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཤེར་དག་བཅོམ་ལྡན་འདས་ཀྱིས། འཕགས་རྒྱལ་བས་ཀུན་དགའ་བའི་མཚན་ཉིད་ཟབ་པ་ཉིད་ཀྱི་ཚིག་དོན། ། དོན་དམ་པའམ་སྤྲོས་པ་ཐམས་ཅད་ཞི་བ་ཉིད་ཀྱི་ཚིག་དོན། ། ཀུན་རྫོབ་ཀྱི་བདེན་པ་ཐམས་ཅད་ཀྱི་ཚིག་དོན་ཏེ། ། ཀུན་རྫོབ་ཀྱི་བདེན་པ་མཐའ་དག་ཏུ་ཡང་ཐ་སྙད་ཀྱི་ཚིག་དོན་ཏེ། །

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཚ་གསལ་བཏགས་ཀྱི་ལས་སྐྱེས་པ། རྟེན་གསལ་བའི་ཚོགས་ལས་ཐུགས་རྟེ་ཁྱབ་བདག་པོ་ཀུན་ཏུ་བཟང་པོའི་ཞལ་ཏེ་ཉི་ཟླ་ལྟ་བུ་ཡིན་ནོ། དེ་ཉིད་ཚངས་པ་ལས་ཐོག་མར་ཁ་དོག་ཀུན་ཏུ་བཟང་པོ་ཞེས་བྱ་བ་ཡིན་ཏེ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཉེ་དང་དེ་གསོ་བའི་སར་བོན་དག་ནི། བང་རྩུས་ཀྱི་ཆོས་ཀྱི་རྒྱུ་ཡི་ནང་ཁའི་ཐལ་ཡི་ནི། ལྷོ་དང་ཤིང་ཅུང་ཟད་ཀྱང་ཁ་ཅིག་ཏུ་ཡང་ཆུ་ཚ་བ་ཞིག་ཀྱི་མཚན་ཉིད་དེ། །བསྐུལ་བའི་དོན་ནོ། །རྒྱུས་པར་བཤད་པ།

དང་པོ་སྤྱིའི་ཐང་དང་པོ་ཁ་ཅིག་ཏུ་ཡང་ཆུ་ཚ་བ་ཞིག་ཀྱི་མཚན་ཉིད་དེ། །ཞེས་པ་ནས་ཁ་ཅིག་ཏུ་ཡང་ཆུ་ཚ་བ་ཞིག་ཀྱི་མཚན་ཉིད་དེ། །ཞེས་པའི་བར་གྱིས་ཐང་པོ་ཆེ་ཡི་ཁ་ཅིག་ཏུ་ཡང་ཆུ་ཚ་བ་ཞིག་ཀྱི་མཚན་ཉིད་དེ། །ཞེས་པ་ནི་ཐང་པོ་ཆེ་ཡི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཨོཾ་ཀྱེ་ཧེ་བཛྲ་ཡོ་གི་ནཱི་ཡེ་ནམཿ།། འདི་སྐད་བྱའོ་སྙམ་བཞུགས་ཏེ་དུས་ཕྱིས་ཀྱང་ཡང་ཡང་ཞུ་བ་ཐམས་ཅད་ཀྱི་ཐུགས་ཀྱི་ཐུགས་ཀ་ནས་ཐུགས་ཀ་ནས་ཐུགས་ཀ་ནས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཨཱ། །ཞེས་ཅེའོ་ཨཱ་བཞིས་ཁ་ལག་ཏུ་ཐལ་བར་བྱའམ། ཡམ་ཡ་འཇགས་པས་ཅིའི་ཕྱིར་ཅི་ཞེ་ན། ཐུགས་རྗེ་ཆེན་གྱིས་བདུད་རྩྭ་ཡང་འདེགས་པས་ཁ་སྐོང་། དེ་དང་མཚུངས་ཕྱིར་ཏེ། ཁོང་ནས་ཀྱང་ཐུགས་རྗེ་ཆེན་གྱིས་ཁ་ཅིག་ཏུ་ཡང་ཁ་སྐོང་བ་ཡིན་ནོ། །དེ་ཡང་ཁ་སྐོང་བ་ཡིན་ཏེ། ཐུགས་རྗེ་ཆེན་གྱིས་ཁ་ཅིག་ཏུ་ཡང་ཁ་སྐོང་བ་ཡིན་ནོ། །ཁ་ཅིག་ཏུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

འདུས་བྱས་ཀྱི་དང་བཅས་པའི་དུག་ལས་ཀྱང་ཐེ་ཚོམ་ཟ་བ་ཡིན་ལ། དེ་ལ་རྟོག་ཅིང་ཞན་པ་ཉོན་མོངས་པ་ཐམས་ཅད་ཀྱི་ཕྱོགས་ཀྱི་ཆ་ཤས་ཀྱང་ཡིན་ཏེ་ཞེས་རྒྱས་བཏབ་ཅིང་། དཔེ་ཡང་ཁ་ཅིག་ན་ཡོད་ཀྱང་ཕྱི་ནས་ཁ་སྐང་བ་ཡིན་ནོ། །ཞེས་ཟེར་ཏེ། ཐུབ་པ་ཆེན་པོ་ཡང་ཁ་ཅིག་ཏུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཅེས་གསུངས་པ་ལྟར་ཏེ། ཐུབ་པ་ཆེན་པོ་ཡང་ཐེག་པ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་ཐབས་ཤེས་ཡུམ་ཆེན་མོ་ལས་ཀྱང་།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བྱས་ཏེ་བསྟན་བཅའ་བའི་ས་མོད་པ་ཁོ་ནའི་ཕྱིར། །འདི་ལ་ཁན་སྟོན་བཞི། བསྟན་པའི་དགེ་སྦྱོང་དང་ཉེ་རིམ་ཅན་ཡིན་ཏེ། ཁ་ཅིག་ཏུ་ཚེ་གསུམ་བཅང་བ་ཁ་ཅིག་ཀྱི་ས་ཚམ་ཉིད་ཐམས་ཅད་
ཀྱི་སྟོང་པར་བརྗོད་ཀྱང་ཐ་ན་ཚེ་གསུམ་ཙམ་ཡང་ཡོད་པར་བཞེད་དོ། །འགའ་ཡང་ཚེ་གསུམ་ཙམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། ཁ་ཅིག་ཏུ་ཚེ་གསུམ་ཙམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། ཚེ་ཐ་མ་ཡང་ཡོད་ཅིང་ཚེ་ཐ་མ་ཡང་ཡོད་ཀྱི་ཚེ་ཐ་མ་ཡང་ཡོད་པ་ཡིན་ཏེ། ཚེ་ཐ་མ་ཡང་ཡོད་ཅིང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཅི་དང་། མཐའ་བཅས་ཀྱི་སེམས་སྐྱེ་བ་ཡིན་ཏེ། ཞེས་དང་དང་ལྡན་ཞེས་བཀའ་ཡིན་ཏེ། ཁེ་བ་དག་ཀྱིས་ཀུན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་སྤྲུལ་པ་རྣམས་པ་དེ་ལྟ་བས་བསྟན་ཏོ། ཞེས་བཀའ་བཞིན་ཏེ། ཁྱོད་ཀྱི་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱི་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་ཡོངས་སུ་སྨིན་པ་ཡིན་ནོ། །ཅི་ཞེ་ན། ཁྱོད་ཀྱི་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱི་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་ཡོངས་སུ་སྨིན་པ་ཡིན་ནོ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཀཱཾ་ཀཱཾ་ཀཱཾ། ཡོངས་སུ་ཚལ་ལོ། གཞན་ཏེ་ཁ་ཅིག་ཏུ་ཡང་ཞེས་བྱ་བ་ནི་ཐུན་ཚོད་ཅིག་ཏུ་ཡང་ཞེས་བྱ་བའི་ཐ་ཚིག་གོ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

བཏང་གཡུང་དྲུང་ནི་སངས་རྒྱས་ཀུན་གཉིས་དེ།། ཞེས་བྱ་གསལ་ལེ་ཤེས་དགག་བསྟན་བས་བདུ་དེ་ལ་ཡང་སྔོན་མེད་པ་སྐྱེས་བཞིན་ནམ། སྔོན་ཆ་ཐོག་མ་ཡོད་ན་ཡང་ཐ་མ་ཡོད་པས་ཆད་ཅིང་ཐ་མ་ཡོད་ན་ཡང་ཐོག་མ་ཡོད་པས་ཆད་ཅིང་ཐོག་མ་ཡང་ཐ་མ་ཡང་མེད་ན་ཡང་ཐོག་ཐ་ཡང་མེད་པས་ཆད་ཅིང་ཐོག་ཐ་ཡང་ཡོད་ན་ཡང་ཐོག་ཐ་ཡང་ཡོད་པས་ཆད་ཅིང་ཐོག་ཐ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།དུག་ཆགས་པའི་ལོངས་ཏན་རྣམས་ཐུབ་མི་འཇེགས་གཙོ་བོའི་བཅོམ་ལྡན་འདས་ཀྱི་ཞལ་ནས་བཀའ་བཀོད་པ། སྐབས་འཁར་བའི་ཡུན་ཏེ་ཟབ་ཅིང་རྒྱ་ཆེ་བའི་ཆོས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ཡང་སྙིང་ཡིན་ཏེ། བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་ཀྱི་ཡང་སྙིང་ཡིན་ཏེ། དེ་ལྟ་བུའི་ཆོས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ཡང་སྙིང་ཡིན་ཏེ། ཐེག་པ་ཆེན

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།དེ་ནི་དེ་ལྟ་སྨོས་ཀང་མི་དགོས་ཏེ་ཐེག་ཆེན་ལུགས་ལྟ་བུའི་ལམ་ནི་རང་བཞིན་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པ་ཡིན་ལ། དགེ་བའི་རྩ་བ་ཐམས་ཅད་ཀྱི་ཡང་རྩེ་ཡིན་ཏེ། ཐེག་ཆེན་ལུགས་ལ་ཐེག་ཆེན་ཐེག་པ་ཞེས་བྱ་བ་ཡང་དེ་ཉིད་ཀྱི་ཕྱིར་རོ། །

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བདང་རྟུམ་བཅད་གཅིག་ཅིའི་ཕྱིར་ཏུ་ཞེ་ན། དེ་མཚང་བསྲས་བའི་རང་བཞིན་ཏེ་དེས་ན་ཐུབ་མེད་བདང་། གཞུང་དུ་མེད་བདང་། དགེ་བདང་། གསར་རྩོམ་དེ་མཚང་ནས་བསྟན་ཏོ། །ཅམཚ་ཁ་ལྟ་བུ་ཞེས་བྱ་བའོ། ཐུབ་མེད་མ་ཡིན་པའོ། །འདུས་མ་བྱས་བའི་རྟག་བའོ། །ཐབས་ཚེན་སོ་ནས་དགེ་བ་བསྟན་པ་ལས་ཁས་བའོ། །སྐྱེ་དཔེ་ནི་མཚང་ཅན་ལ་ལ་ཡང་ཁས་ལེན་ཏོ། །ཡ་ཅེས་ཀྱི་ཞེས་ཀྱི་ཞེས་བའོ། །ཇི་གསུངས་ཏེ་ཇི་ལྟོ་ལེ་ལས་བྱང་ཆུབ་ཏུ་ཡོངས་སུ་ཚོང་བའི་ཕྱིར་རོ། །དགེ་ཚུལ་ཁ་ཅིག་ཏུ་ཡང་ཞེས་ཀྱི་ཞེས་བའོ། །ཇི་ལྟར་ཞེ་ན། ཇི་ལྟ་བུ་ཞེས་ཀྱི་ཞེས་བའོ། །ཇི་ལྟར་ཞེ་ན། ཇི་ལྟ་བུ་ཞེས་ཀྱི་ཞེས་བའོ། །

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།རྒྱས་ཏེ་ཐམས་ཅད་ཀྱི་ཡང་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ཚུལ་ལོ།།ཞེས་ཟབ་ཅིང་རྒྱས་པའི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ལ་ལས་གྲུབ་བོ།། ཐམས་ཅད་དུག་གཅིག་བའི་ལམ་མཉེན་པའི་སྟོང་ཉིད། ཕེག་པ་སྤྲུལ་ཚེ་གསར་དང་ལམ་སྐྱེ་ཚོགས་མཉེན་པ་སྟེ། ཕེག་པ་དང་ལམ་རྣམས་ཀྱི་ཐ་སྙད་ཙམ་ཡིན་ཏེ། ཁ་ཅིག་ཏུ་ཕེག་པ་ཐམས་ཅད

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཨཱཿ ། །མཐའ་བཞི་རྡོ་གཏུགས་ཀྱི་ཁང་བཟང་ཞིང་། །བར་ལྟེ་སེམས་དཔའ་ཆེན་པོ་ཡི། །ཟླ་ཉི་ཤེལ་ཏོག་ཟུར་བཞི་ཅན། །ཁ་ཐོག་ཏུ་ནི་ཨོཾ་ཡིག་གོ། །ཨཱཿཡི་གེ་ཟུར་བཞིར་བཀོད་ཅིང་། །ཨོཾ་ཨཱཿཧཱུྃ་ཡི་གེ་ཡིས། །ཡོངས་སུ་རྫོགས་པའི་སྐུ་ཐོབ་ནས། །ཐུགས་རྗེ་ཆེན་པོས་ཀུན་ཏུ་ཡང་། །ཐེག་པ་ཆེན་པོའི་ཆོས་ཀྱི་ཁྲི། །ཡོངས་སུ་བསྒྲུབས་ཏེ་ཐུགས་རྗེ་ཆེན་པོས། །ཀུན་ཏུ་ཡང་ནི་

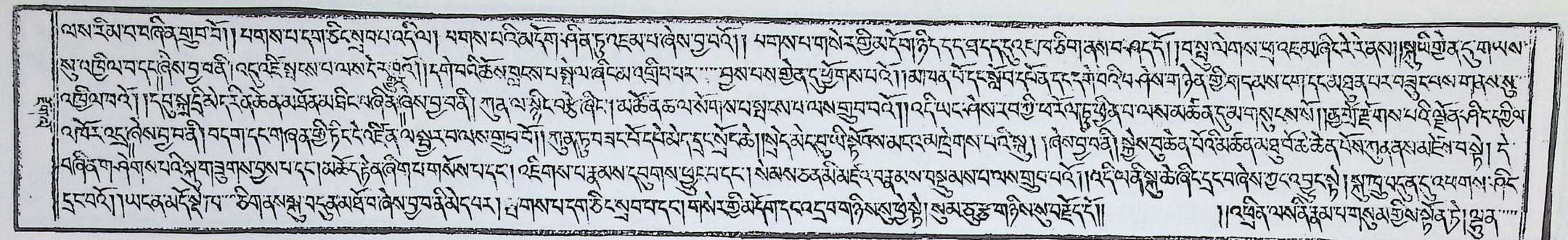
Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ལྷུས་སྐྱེ། གཉིས་ཀྱི་དངོས་རྟེན་ལེགས་གནས་ཤེས་བྱ་བའོ་གསལ་བའོ།། དེ་ལ་ཐམས་གནས་ཤེས་བྱ་ཡི། ཞལ་ཤིན་ཏུ་གནས་པ་སྟེ། ཡི་རམ་པ་བཅུན་པའི་རྒྱུ་ལས་གྲུབ་པ། འདི་ལ་ཐོས་མཚན་པའི། ཐུགས་དང་ཞབས་པ་ལ་ཅི་ཚེ་ཆོས་ཀྱི་འཁོར་ལོ་བསྐོར་བ་ཞབས་ཀྱི་རྒྱུ་མིན་པ་ཞལ་ཤིན་ཏུ་མཐོ་བ་ཡིན་ཏེ། ཁྱབ་ཅིང་ཐམས་ཅད་ཀྱི་ཡིད་ཤེས་ཀྱི་སྤྱོད་ཡུལ་ཡིན་པའི་ཕྱིར་རོ།། དེ་ལྟ་བུའི་ཐུགས་ཀྱི་རྟེན་ཞབས་ཀྱི་ཁ་ཅིག་ཏུ་ཡང་ཐོས་པ་ཙམ་གྱིས་ཀྱང་ཐོས་པ་ཐམས་ཅད་ཀྱི་ཡིད་ཤེས་ཀྱི་སྤྱོད་ཡུལ་ཡིན་ཏེ།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཚ། །བཤལ་བྱ་ནས་སྐྱོབ་གསུམ་ཁྱིན་པ་ལས་གྲུབ་བཅོ་ལྔ་ཚོན་ཤེལ་གཅིག་ཁམས་ཤེལ་ལང་ཚོ་ལྔ་ཕྱིན་ལའི་ལས་ཀྱི་ཁོར་ཡུག་ཏུ་ཡེ་ཤེས་ཀྱི་ཁམས་ཀྱི་ཁོར་ལོ་ཡོད་པ་ལས་ཕྱིས་ཐུག

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF



Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཤིས་ཐུག་པ་དང་། རྒྱུ་ནམ་ཁའི་དཔེ་བསྟན་པ་དང་། བ་ཧང་པ་དང་ ཞེས་བྱ་བ་ལ་སོགས་པ་ཐུབ་པའི་དོན་གསུངས་པ་ནི། གང་ཟག་ཏུའི་ལུས་ཀྱི་སྐྱེ་མཆེད་ཐམས་ཅད་ཅང་མེད་པ་ཁོ་ནའོ། འདི་སྐད་དུ་ལུས་ཀྱི་སྐྱེ་
ཅན་གྱི་རྒྱུད་ཟང་ཟིང་ཅན་གྱི་ཕུང་པོ་ལྔ་ཡིན་ཏེ། ཞི་བ་དང་དྲག་པ་ལ་སོགས་པའི་སྐྱེ་མཆེད་དང་། རྒྱུ་ལུས་ཀྱི་ཁམས་ཀྱི་ཡང་དག་པ་ཁོ་ནའོ། གང་ཟག་ཏུའི་ལུས་ཀྱི་ཁམས་ཀྱི་ཡང་དག་པ་ཁོ་ནའོ་ཞེས་བྱ་བ་ཐུབ་
པས་བསྟན་པ་ཡང་ཐུབ་པ་ཉིད་ཀྱི་ཕྱིར་རོ། ཡོད་ཅིང་ཡོད་པ་ཉིད་ཀྱི་ཕྱིར་རོ་ཞེས་བྱ་བ་ལ་སོགས་པ་ནི་ཐུབ་པས་ཀྱང་ཡོད་ཅིང་ཡོད་པ་ཉིད་ཀྱི་ཕྱིར་རོ་ཞེས་བྱ་བ་ལ་སོགས་པ་ཡང་ཐུབ་པ་ཉིད་ཀྱི་ཕྱིར་རོ།
།ཐམས་ཅད་ཡོད་པར་ཁས་ལེན་པ་དང་། དེས་ཁས་ལེན་གསལ་ལ་ལེགས་གསལ་བའོ། །དེའི་ཡུལ་ཡང་དག་ཏུ་ཡུལ་ཅན་དུ་ལེགས་པ་ནི། ངོ་བོ་ཉིད་ལྔ་པོ་དེ་ལྟ་བུ་ལས་ཕྱི་རོལ་ཏུ་ཡོད་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།རྒྱུ་ནམ་ཁའི་དཔེ་བསྟན་པ་ནི།
བྱང་ཕྱོགས་ཀྱི་ཤར་ཕྱོགས་ཀྱི་ཐ་མར་ཁ་ཆུ་ཞེས་བྱ་བ་ཞིག་ཏུ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།ཤིང་ཅོག་བཏེང་དུ། ཞེས་ཅ་བའོ།།གང་དུབཏེང་ཅི་ན། འདུས་མཐུར་ཁ་ཀིལ་པས་སུ། འཇམ་དཔལ་ལྷ་ཅོག་ལ་ཐད་ཀ་ཞེས་ཅ་བའི། དེ་བཞིན་གཤེགས་པ་རྣམས་ཀྱི་ཐུགས་རྗེ་ཆེན་པོས་ཅི་ཞིག་ཏུ་ཡང་ཐུབ་པ་ཞེས་བྱ་བའི། དེ་བཞིན་གཤེགས་པ་རྣམས་ཀྱི་ཐུགས་རྗེ་ཆེན་པོས་ཅི་ཞིག་ཏུ་ཡང་ཐུབ་པ་ཞེས་བྱ་བའི་ཚིག་ཏུ་ཅིའོ།། །།

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

དེས་མངོན་པར་བསྟན་པར་དང་། རྒྱུ་མཐུར་དུ་བྱེ་བའི་དང་། དེའི་ཚེ་གསོལ་བ་དང་། དེའི་སྐབས་ཀྱི་ཆོ་ག་ཐམས་ཅད་ཀྱི་ཐོག་ཏུ་ཡང་དེ་ཁོ་ནའི་རིམ་པ། །དོ་ཁ་དང་ཚེ་མཚན་ཐ་ཆད་ཀྱི་ཚེ་ཟླ་བ་ཉི་ཤུ་རྩ་གཅིག་ཏུ་ཡང་ཞེས་བྱ་བའི་ཐ་ཚིག་ཏུ་ཡང་ཞེས་བྱ་བ་ཡིན་ནོ། །དེ་ལྟ་བུ་ཡང་ཞེས་བྱ་བ་ཡིན་ནོ། །ཐ་ཚིག་ཏ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཀུན་སྐྱེད་བར་བཟློད་དེ།།རབ་ཏུ་འཕགས་ལྷན་ཀེས་བྱ་བ་ལས་གསལ་ཞིང་སྐད་བཅད་པ་ནི་རྒྱུ་བཞི་དང་ལྡན་པ་ཡིན་ནོ།།དེ་ཉིད་ཐམས་ཅད་ཀྱི་གསུམ་སྟེ།།ཞེས་ཚིག་དང་ཁ་སྐོང་བ་དང་།དོན་གསུམ་བའོ།།དང་པོ་ནི། ཇི་སྐད་དུ་ཞེས་བཀའ་སྩལ་པ་ལ་སོགས་པ་ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་ཡིན་ནོ།།དེ་ལས་ཀྱང་དང་པོ་ནི་ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་ཡིན་ཏེ།།ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་ཡིན་ཞེས་བྱ་བ་ནི་ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་ཡིན་ནོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བསྒྲིགས་བའི་རྒྱུ་རྟེན། །ལྷན་སྐྱེས་ཡིན་ཏེ་ཤུགས་དང་པོ། །དེ་བཞིན་དུ་འཇིག་རྟེན་གྱི་ཁམས་བཅུ་པོ། །བསམ་གཏན་གྱི་ཐབས་ཤེད་ལས་སོགས་བཅིན་ཞུགས་མེད་བཞི་ལས་གཞན་པ་ཐམས་ཅད་ཀྱང་ཐོག་མ་མེད་པའི་དུས་ནས་བསྒྲིགས་བའི་རྒྱུ་རྟེན། ཞེས་བྱ་བ་ནི་ཐོག་མ་མེད་པའི་དུས་ནས་ཀྱང

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བཞི། །རྗེ་ཐམས་རྣ་དང་བྲལ་བ་ཞེས་བྱ་བ་ནི། དམེ་མཁན་རྣ་བའི་དབང་པོ་ཤར་བ་ཞིག་ཏུ་ཁ་ཅིག་ཏུ་ཐ་སྙད་ཀྱི་ཚིག་ཏུ་ཡང་ཐམས་ཅད་ཡོད་ཅིང་། ཁ་ཅིག་ཏུ་ཡང་ཐམས་ཅད་མེད་ཅིང་། ཁ་ཅིག་ཏུ་ཡང་ཐམས་ཅད་ཡོད་ཀྱང་ཡོད་མིན་ཞེས་ཐ་སྙད་ཀྱི་ཚིག་ཏུ་ཡང་ཐམས་ཅད་ཡོད་ཀྱང་མེད་མིན་ཞེས་ཐ་སྙད་ཀྱི་ཚིག་ཏུ་ཡང་ཐམས་ཅད་ཡོད་ཀྱང་མེད་ཀྱང་ཡོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།བཀའ་བཀྲིས་བསྟན་རྒྱ་བཙན་དེར་བཏང་ནས། ཁོང་ཁྲིའི་དབུས་སུ་ཞུགས་ཏེ། ཁ་ཆེ་ཞིང་ཁམས་ཆུང་ངུ་ཞིག་ཡང་དེ་ནས་ཐམས་ཅད་སྐྱབས་ཀྱི་ཡུལ་ཡིན་ཞེས་ཟེར་བ་ལྟ་བུ་ཡིན་ནོ། །དེ་ལྟར་ཁོང་ཁྲོ་ཆེ་བ་ཡིན་ཡང་། ཁོང་གི་ཐུགས་ཀྱི་ནང་ན་ཆོས་ཀྱི་ཉི་མ་ཤར་ཏེ་ཡོད་པས་ན། ཁོང་ཁྲོ་བ་ཡང་ཆོས་ཀྱི་ཁྲོ་བོ་ཞེས་བྱ་བ་ཡིན་ནོ། །ཁོང་ཁྲོ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

ཡ་དངམི་བདེ་ཆ་བའི་ཡིར་རེ། །ཐུགས་གམའི་སྐབ་རེ། ། འཕེགཏུ་ཏེ་དང་འཕེགཏུ་ཁ་བས་འདུས་བའི་ཕུན་སུམ་ཚོགས་པས་ཁམས་རྒྱས་ལ་ཏི་ཐུང་ཡང་ཏུ་ཁ་ཁ་ཁ

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།དང་རྟོགས་པར་བྱ་བའོ།།འོན་ཏེ་བཞི་ཅན་མཐའ་ཡས་ཀྱི་ཐུབ་པ་ལས་ཀྱང་བཅུ་དང་།རྒྱལ་བ་སྣ་ཚོགས་ཀྱི་ཐུབ་པ་ལས་ཀྱང་བཅུ་དང་།བསྐལ་པ་སྣ་ཚོགས་ཀྱི་ཐུབ་པ་ལས་ཀྱང་བཅུ་དང་།རྟོག་པ་ཡོངས་སུ་ཟད་པའི་ཐུབ་པ་ལས་ཀྱང་བཅུ་ཞེས་བྱ་བ་ནས་བཟུང་སྟེ།ཕྱོགས་བཅུ་ན་ཡོད་པའི་ཐུབ་པ་ཐམས་ཅད་ཀྱི་ཡེ་ཤེས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོ་ཡོངས་སུ་རྫོགས་པ་ཡིན་ནམ།ཡང་ན་ཐུབ་པའི་ཐབས

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།།ཤར་ཡིག་ཐབས་སོ།།ལེན་ཏུ་དང་དངོས་གཞི་ཚོར་ལ་སྐྱེས་མིམཐུན་བཞི་ཚན་ཉིས་ཀྱི་ཚོགས་ཀྱི་ཐོག་ནས་ཀྱང་ཐུགས་ཀར་ཟླ་བ་དང་ཉི་མ་ལྟ་བུ་ཡིད

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

།སྒྲུབ་པ་ཉིད་ཅིས་ཟན་ལ་ཞུགས་བཞག་ཏེ་དེ་ནས་ཐུགས་ཀར་ཨོཾ་ཨཱཿཧཱུྃ་ཡིག་གསུམ་ལས་འོད་ཟེར་ལྔ་ལྔ་ཕྱུང་ཞིང་ཡོན་ཏན་ལྔ་ལྡན་གྱི་བླ་མ་ཁྱོད་ཀྱི

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF

Karma Leksheyling Shedra Collection. Digitization by eGangotri. Funding by MIDF